The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 41 JULY 1928 NUMBER 12

Then and Now

Historical Sketch of Sixty-five Years of Service in Freedmen's Work

By. R. W. McGranahan, D. D., Secretary of Negro Work, Board of Home Missions of the United Presbyterian Church.

WHILE some work had been done among the refugees following the Union Army by some of the presbyteries of the United Presbyterian Church previously, yet our work among the Freedmen properly dates from the arrival at Nashville of Rev. Joseph G. McKee on September 24, 1863.

Fresh from the Seminary and disappointed by ill health in not being able to go to India, Mr. McKee accepted appointment by the Second Synod of the West to work among the Negroes. His work began among the refugees of the Army, destitute, helpless, homeless, friendless, suffering from cold, hunger and sickness. His diary of those days throbs with human interest as he literally gave his life to the physical and spiritual rescuing of thousands.

Within a month after his arrival he opened a school for old and young to which they flocked to be taught. His ministry was of a most varied character, distributing supplies furnished from the North, attending the sick, feeding the hungry, providing shelter when possible, and in the midst of it all exposing himself beyond his strength so that after five years of strenuous service he fell a martyr to the cause to which he had devoted his life. The school he founded flourished. A building was erected and the number of teachers employed reached as many as twelve at one time. Before Mr. McKee's death, while he was serving as County Superintendent of schools and was a member of the City Council he conceived the plan of turning the education of the freedmen over to the state and thus getting the state back of all education of the Negroes. The plan did not work but did result in the depletion and ultimate closing of the school which had flourished and which had done so much in the beginnings of Negro education. The school was closed in 1871.

It was in the autumn of the same year in which the work began at Nashville, 1863, that a company of

missionaries from the North went down the Mississippi River to take up their work at Vicksburg, Natchez and other places when a great tragedy occurred resulting in the death of Rev. and Mrs. S. F. Vanatta, leaving their two children orphans. Mr. Vanatta had resigned his pastorate in Washington, Ia., to give himself to this needy field. The steamer in which they were travelling was fired upon from the shore resulting in Mrs. Vanatta's instant death and the wounding of Mr. Vanatta, who lived but a few months. The rest of the party went on and the work was continued several years.

Mrs. Ada McKee, Miss Jennie Huddleson, Miss Mollie Huddleson
Miss Nannie McKee, J. G. McKee, Miss Aggie Wallace

GROUP OF TEACHERS IN THE "McKEE SCHOOL"
AT NASHVILLE, ABOUT 1865.

In 1872 the General Assemby decided to close all work among the Freedmen and ordered that the property be turned over to the Board of Church Extension and any funds on hand be turned over to the Board of Home Missions. The next Assembly, however, in 1873, reversed the action and ordered that the Board of Freedmen's Missions be continued as one of the regular Boards of the Church and that said Board should have supervision over the educational work among the Freedmen. The same Assembly instructed the Board of Missions to the Freedmen to secure a suitable location for a Normal School among the Freedmen and to begin the work as early as possible. The Board through its committee made careful survey of possible locations for a Normal School all over the South and reported to the next Assembly that Knoxville had been selected as the location which promised the best re-

sults. The Assembly approved the location and ordered the Board of Freedmen's Missions to proceed to the erection of buildings. The work at that point began in September 1875, and thus was revived the work among the Freedmen that had been permitted to lapse entirely for a few years.

Thus it was determined without deliberate planning that our work among the Freedmen should be educational rather than evangelistic, denominationally altruistic rather than to build up our own church, an effort to meet our part of the responsibility for Slavery's poor, rather than to increase our numbers.

If our aim had been the latter the door was open to us at the first to establish Missions in communities where Presbyterianism was strong and where the Negroes had been inclined to the Presbyterian faith. But our church answered the call of deepest need where destitution and ignorance were most appealing. Hence, among the refugees trailing the Union Army, among the hordes of exslaves in congested sections of Mississippi, Tennessee, and elsewhere, work sprang up under our Church with its consecrated workers.

LOCATION OF OUR MISSIONS

It is deeply significant that in all the years our Church has had no work to start at any point where conditions for Church growth were especially favorable. But it was started in the earlier instances in answer to S. O. S. calls of physical need, mental hunger and spiritual starvation.

Most heartily in such communities was welcomed everything we would take to them except our denominational affiliation at which the great mass would balk.

But our field of service has not been limited. The fact that we were not denominational competitors gave us an open door to those who needed our help most. Perhaps three fourths of the results of our work have been harvested by the other churches in our training intelligent consecrated leaders for them, giving them ideals for home and church and country, and giving them the pure Gospel with its transforming power over human life.

ALTRUISTIC

The challenge is made that there is no finer piece of altruism in America than the work of the United Presbyterian Church among the Negroes. Other Churches have done a great work but their incentive has been largely to build up a Baptist, Methodist, or Presbyterian constituency. We have endeavored to do our part in helping to solve America's most distressing domestic problem and serve our country in Christianizing and educating the eleven million Negroes in America. The work we have done has called forth the unqualified commendation of those who know best the need for it and what we have done.

OUR COLORED UNITED PRESBYTERIANS

But far be it from me to minimize our own United Presbyterian Colored Constituency—the past of our work that we have harvested to our own Church. It looks small only by comparison with what our work through the years might have been if its dominating policy had been from the first the uplift of the colored people

through the building of a strong United Presbyterian constituency rather than by concentrating on the training of Christian leadership. Our twelve hundred members are among our most devoted United Presbyterians anywhere. They love the Church as few do for they recognize her as their mother to whom they owe all. In giving out of their poverty they are examples in benevolence to the whole church.

Summarized, Our Past and its evolving policy might be stated thus:

1. Our Church sought and used the first opportunity to serve in Negro work.

2. It answered the call of most distressing need.

3. This located us where opportunity for Church growth was less because of strong prejudice against Presbyterianism.

4. The door of greatest opportunity for service was wide open—Christian Education. We entered it.

5. Hence, we have harvested but a small part of the results of our work.

6. Our work has been essentially and magnificently altruistic.

7. But our own United Presbyterian Church among the colored people is a constituency of which we may rightly be proud.

KNOXVILLE COLLEGE

The revival of the work among the colored people in 1875 begins the History of our work as it exists today. Knoxville College was opened in September 1875, and a year later a new and substantial building was dedicated on the ground that had been purchased. Rev. J. P. Wright for two years was at the head of the work. He was followed by Rev. J. S. McCulloch, D. D., who served till 1899 when he was succeeded by Rev. R. W. McGranahan, D. D., and in 1918 Rev. J. Kelly Giffen, D. D., began his administration.

The growth of Knoxville College is indicated by the valuation of the college plant as found in the last figures of the auditor, $557,252. This plant cost the church much less than half that sum.

The erection of the buildings largely by student labor and at a time when both labor and material were cheap accounts for the very low figure in the cost, not only of Knoxville College but of all our Misions.

MAP OF NEGRO WORK

HISTORICAL SUMMARY

Space forbids more than the mere mention of the different places where the Board has operated after the new start was taken in 1875.

Thyne Institute, Chase City, Va., was started in 1876 and has been a flourishing high grade school ever since. Rev. F. W. Wilson, D.D., has

been in charge for more than fifteen years.

Blue Stone, Va., was an outgrowth of the work at Chase City, and last year was discontinued and the work turned over to the state.

Norfolk, Va., was started in 1884 as the Norfolk Mission College. It flourished with an enrollment of almost one thousand, and did a great work for the Negro youth of Norfolk and vicinity. It was closed in 1916 as a school because of the erection of a fine High School building by the city within a few blocks. The church work still flourishes with a strong congregation, of which, Rev. B. B. Evans is the pastor.

Henderson Institute, Henderson, N. C., is a flourishing school of accredited High School standing, and of which the Rev. J. A. Cotton, D.D., is pastor and principal.

Athens, Tenn., was started by the late Rev. J. L. Cook who importuned the Board that he might work for the Negro boys and girls in the town where he had been a homeless, ragged boy. The school flourished until 1926 when it was taken over by the state and the religious work is still carried on under the leadership of Rev. C. H. Wilson.

Riceville, Tenn., was an outgrowth of Athens and as a Mission in a small town has done good work.

Wilcox County, Ala., in the very heart of the blackbelt is the seat of five Missions, Miller's Ferry, Camden, Prairie, Arlington and Canton Bend. The names of Dr. and Mrs. C. H. Johnson at Miller's Ferry are synonyms of missionary service that is unsurpassed anywhere. The present principals of the Missions are Rev. R. P. Williams, Arlington; Rev. W. G. Wilson, Camden; Prof. C. S. Simpson, Miller's Ferry; Prof. J. W. E. Wade, Prairie, and Prof. J. N. Cotton, Canton Bend.

Muscle Shoals founded in 1892 is our newest Mission, intended to help take care of the influx of colored people whenever the mammoth plant is put into action.

RESULTS OF THE 65 YEARS OF WORK

What the results of the sixty-five years of serving through our Freedmen's Missions have been eternity alone can reveal. Work that has been begun and discontinued was not failure. It served its day and was passed over into other hands. Through the years those who were trained under Rev. Joseph McKee in the 60's in the McKee school at Nashville have been found in responsible places and they give credit to the United Presbyterian Church for finding them and doing for them and others a work that is beyond all calculation in value. The same has been true of our other Missions, many of which have passed out of existence.

A careful estimate of the number who have been received into the United Presbyterian Church shows that there have been at least 4000 colored United Presbyterians on our church roll, while the number who have found Christ through our Missions would doubtless exceed more than twice that figure. But statistics cannot tell the story of the results of our work. Eternity alone will reveal how far reaching has been the results of our work among the colored people. For the last thirty years there has been an average attendance

in our schools of more than 3000 pupils and it is probable the average for the years preceding was not much less. A constant stream of young life to the number of 3000 intensively trained in God's Word and ideals for Christian service, with about 500 going out as graduates or those who have caught the spirit of Missions, each year, and as many more coming in to fill their places, gives a picture of the far radiating influence of our Missions.

The results as we have harvested them in our denomination are infinitesimal as compared with what we have done in our contribution to other denominations. We have sent out men and women to found Christian homes, maintain the family altar, bear witness for their Lord and Saviour outside the bounds of our Church where they are working faithfully for the Master.

When the marvelous progress of the colored people through the three score years since freedom came is considered, the part which the Christian Church in the North has played in this development and progress must not be forgotten. In fact, the Mission Schools established by Northern churches in the South are the key to the explanation of that advancement. For fifty years practically all the teachers for the colored people in the South were supplied by the schools maintained by Northern churches and philanthropy. Practically every Negro leader in those fifty years gave credit for his training to one of such schools.

The Negro race is proverbially patriotic and religious, both of which, are due in very large measure to the emphasis given by these Mission Schools.

OUR FREEDMEN'S WORK IN DOLLARS AND CENTS

Value of our Mission Plants.

Mission Property of Freedmen's Board

1. Knoxville College	$557,250.00
2. Thyne Institue	105,600.00
3. Henderson Institute	118,760.00
4. Townsville	7,000.00
5. Norfolk	51,000.00
6. Athens	10,800.00
7. Riceville	4,000.00
8. Arlington	72,000.00
9. Miller's Ferry	30,000.00
10. Canton Bend	22,000.00
11. Muscle Shoals	5,600.00
TOTAL	$984,010.00

Mission Property of the Women's Board

1. Camden	$ 60,000.00
2. Miller's Ferry	36,000.00
3. Prairie	25,000.00
4. Knoxville	21,350.00
5. Henderson	14,000.00
TOTAL	$156,350.00
GRAND TOTAL	$1,140,360.00

RELIGION

Members of colored churches contribute annually $550,000 to home and foreign missions.

Negroes have contributed nearly $350,000 toward the erection of colored Y. M. C. A. buildings in fourteen cities .

The Olivet Baptist Church, of Chicago, is said to be the largest Protestant congregation in the world, having a membership of 10,000. It carries on an extensive community program, having fifty-three departments and employing thirty paid workers. Its annual operating budget is about $50,000.

A Memory

By Margaret L. McClenahan, Monmouth, Ill

AT sunset, October 24, 1863, the Ohio and Mississippi train from the East pulled into the station at Cairo, Illinois, bringing among its passengers missionaries to the Freedmen at Vicksburg. These workers Rev. Joseph and Mrs. Buchanan, their three children, Dr. A. B. McCandless, Misses Jennie Milligan and Margaret Larimer were all from Muskingum presbytery.

We were met by Dr. George C. Vincent informing us that the "Clara Belle" had steam up ready for the trip down the river and on it was a large body of missionaries under his supervision. We hastened to join these friends. There were representatives from the presbyterials of Allegheny, Butler and Indiana—Rev. Thos. Callahan, licentiate, John Lackey, Misses Agnes Frazer, Henrietta Lee, Elizabeth Findlay, Maggie Smith, Belle Brown, Jennie Ricketts, Jennie Huddleson and Mr. Daniel McFate. Soon after our arrival at Vicksburg, Rev. S. F. Vanatta, Mrs. Vanatta and two children, Mr. and Mrs. Joseph McConnell and Miss Agnes Hammond from the synod of Iowa were added to our number.

After leaving the levee at Cairo a large gilded ball was run up on our little boat "Clara Belle" thus showing to the "bush-whackers" on the shores that the officers of the boat were in sympathy with the Southern cause. Still it was safest to tie up the boat each night as we were constantly under the protection of a gunboat.

Besides our mission band there were a number of officers and some of their families going to the southern camps. Our journey was varied by short excursions into the border states, where we stopped to take on cotton and where we saw the typical long-haired natives who came to sell their wood. Sometimes a concert was given by a troupe on board.

Arriving at Memphis, the missionaries spent the Sabbath in visiting Camp Holly Springs, where work had been begun in April 1863, by Rev. and Mrs. Conner, Misses Mary Johnston, Fannie Kiddoo and Agnes Henry. A stop at the Freedmen's Hospital between the city and the camp gave us a vision of the needs of these freed slaves, who gave us a fervent welcome.

Arriving at Vicksburg, November 4, just four months after its surrender, we were met by Colonel John Eaton and Colonel Samuel Thomel, Superintendents of the new educational work for Freedmen. They at once ordered Mr. Calahan's corps which consisted of Mr. Lackey, the Misses Fraser, Lee, Findlay and Smith to return at once on a boat leaving for Goodrich's Landing at the mouth of the Yazoo River. A regiment of colored soldiers was stationed there and to them Gospel teaching was given. The other workers found quarters for living and schools. In a short time work began, with many interesting experiences and the hearty aid of the educational department of the army.

It was thought best to distribute the teachers, and on December first, Mr. Vanatta and his family, Dr.

McCandless, and the Misses Hudleson and Hammond left for Natchez to establish a mission station there.

For weeks ours was a house of mourning. The night after the departure of the friends for Natchez, Pressley Clark, the lovely eight months old baby of Dr. and Mrs. Buchanan suddenly sickened and died.

Word came that the "Brazil" on which our missionaries had travelled was fired upon by guerrillas. Mrs. Vanatta was killed instantly and within a few minutes Rev. Vanatta fell wounded. The remains of the devoted mother were taken to Washington, Iowa for burial. Rev. Vanatta died some weeks later.

On Christmas Eve, an aged Methodist minister from Piqua, Ohio, passed into life eternal. He and his wife had just entered upon their work as missionaries to the Freedmen.

On January 2, 1864 Eva, the eight year old daughter of Mr. and Mrs. Buchanan gave up her long struggle for life and passed into the eternal home, leaving only four year old Frank to the stricken parents.

Mr. Callahan and his group of workers were removed from Goodrich's Landing January 1864 and sent to the plantations at Davis Bend. Here among thousands of helpless ignorant refugees who had been brought to this place, they labored faithfully for two years.

In the summer of 1865 Miss Elizabeth Findlay succumbed to malarial fever and in that isolated southern climate she passed away. She was a lovely character, a joy to her parents and friends. Her death caused great sorrow among her fellow workers.

Miss Henrietta Lee (Later Mrs. William Harvey of Egypt) and I became close friends. As her father, Judge Lee and my father Rev. William Larimer had been old friends in Eastern Ohio, she and I were drawn together from our first acquaintance on this first missionary journey, and this friendship continued through the years which came between that time and her home-going, February 23, 1928. In later years she wrote that as "the desert winds blew over the grave of little Annie" she had newly dedicated her life to the evangelization of Egypt's millions. Her helpful cheerful and sympathetic life attested her consecration to the Master's service.

Miss Jennie Milligan was my "running mate" for two years of service in Vicksburg and Memphis.

They all merit the plaudit "Well done". Farewell and Hail, dear sisters, a crown is yours!

Of the twenty-five who were the pioneers but two remain, Mrs. Jennie Ricketts McFate and myself.

MUSIC

Roland Hayes, Georgia Negro, has attained international fame as a tenor, having sung with great success before the most critical audiences of America and Europe, including the King and Queen of England and the Queen Mother of Spain.

It is a notable fact that the Negro spirituals, though composed in slavery days, contain not one note of bitterness, but only pathos, hope, faith and patience.

Our Freedmen's Work

Past, Present and Future, in Question Form

By R. W. McGranahan, D. D.

WHEN did the United Presbyterian Church begin its Work Among the Freedmen?

September, 1863.

Who were the First Missionaries?

Rev. Joseph G. McKee began work among the refugees following the Union Army in Nashville, Tenn., and later he was joined by other workers and the work was extended to Vicksburg, Mississippi, and other points.

How long did the work continue at Nashville?

Until 1871.

What led our Church to abandon the Nashville Field?

The death of Mr. McKee, the effort to unite with the city schools, and the fact that other mission agencies had located at Nashville made the need there far less than at other points.

What led to the opening of the work at Knoxville?

After the closing of the work in Nashville, the Assembly appointed a Committee to discover a suitable place to open and operate a school. After canvassing the whole field, Knoxville was selected and the work was begun in 1875.

When was the Board of Freedmen's Missions organized?

In 1863, and its charter was obtained from the State of Pennsylvania in 1868.

Is all the work of the United Presbyterian Church for Negroes under this Board?

No, the Women's Board operates the work at Camden and Prairie and pays the salaries of teachers of sewing and domestic science, and the matrons in all our other missions, and maintains the hospitals at Henderson and Miller's Ferry; and the Witherspoon Mission in Indianapolis is under the Home Mission Board.

How many Missions has our Church in the South?

Thirteen.

Where are these located?

There are three groups—The Eastern group comprising Norfolk and Chase City, Va.; Henderson and Townsville, N. C.; the Central group comprising Knoxville College, Athens and Riceville, Tenn.; the Alabama group comprising Miller's Ferry, Camden, Arlington, Prarie, Canton Bend and Muscle Shoals, Ala.

How many of these Missions have schools connected with them?

All but Norfolk, Athens and Muscle Shoals.

How many pupils in our ten Missions?

More than 3000.

What is the Sabbath School enrollment?

More than 2,500, many days pupils attending other Sabbath Schools.

How many teachers, matrons and foremen are employed?

Nearly one hundred and fifty.

How is Knoxville College located?

Admirably situated on a hill in the city of Knoxville, Tenn., with a beautiful campus and ample grounds, with no other institution of like character nearer than 200 miles.

How does Knoxville College rank

among Institutions for Colored Youth?

Knoxville College is recognized as one of the best colleges for Negroes, placing a distinct emphasis upon thoroughness and the religious life.

What is the enrollment of the College?

About 400 students from more than 20 states, of which 275 are in the boarding department.

How many have been graduated from the College?

From all departments nearly 1,000. More than 3,000 others received training.

What help is given students to earn their way in school?

All students pay their boarding and tuition, but those desiring to do so have the opportunity of earning a part of their expenses.

Where do the 150 Teachers and Workers in our Missions come from?

Excepting the white teachers at Knoxville and Chase City, the workers are almost entirely the product of our own missions, chiefly Knoxville College.

What various grades of work are maintained in the Missions?

Knoxville College is the one Institution for higher education. Henderson, Chase City, and Miller's Ferry give full high school and normal courses. The other missions are all junior high schools and grammar grades.

Do all our Missions have boarding department?

All but five maintain flourishing boarding departments.

What is the Special Value of the Boarding Department?

The home-like training is recognized as the vital element in our mission training. This is far more effectively done where the students are entirely under the influence of the institution.

What type of training is given in all our Missions?

Everything that contributes to the training for intelligent leadership, development of mind, soul and body.

What is the type of workers employed in our Missions?

Sane men and women making the best of present conditions and training their students to face situations in a conservative manner.

What is the relation of our schools to their local communities?

Without exception the best white people regard them as the mightiest forces for God and the strongest factor in producing a better race relationship.

What is the Nature of the Work of the Alabama Group of Missions?

These five missions are rural schools training their pupils in the way that will fit them for effective work in their home communities.

What about the need of this section?

Wilcox County, in which they are all located, has a population of 28,000 blacks and 7,000 whites. The state does very little for the education of the colored people in this county. When our missions entered this county the need was as great as in almost any part of Africa.

What is the result of the work of the Missions in this County?

Words cannot describe the wonderful transformation. The one-roomed

cabin with nothing of the home touch or home life has given place to the real home of three or more rooms, attractive yard, and clean and intelligent living.

Do the people appreciate what has been done for them?

They are most grateful and loyal.

What is the attitude of our colored constituency toward the United Presbyterian Church?

They regard the United Presbyterian Church as their constant, unwavering, sincere friend. While shaken sometimes in their hopes for relief from various sources they believe that the old Church that has stood by them through all the years will, like their Lord and Master, never be untrue to them.

What notable gift has been made to the Board of Freedmen's Missions?

The General Education Board made a grant of $125,000.00, provided the Board of Freedmen's Missions through the New World Movement or otherwise shall secure $375,000.00 for the endowment of Knoxville College.

Has the full amount been raised by the Board?

There is still lacking about $40,000.00 The General Education Board has paid theirs pro-rata as the Board has raised theirs.

What is especially noteworthy regarding this Gift?

It is the largest gift ever made to one of our church institutions from outside the church.

Is there Special need of this endowment?

Without such endowment Knoxville College could not be recognized as a standard college which would greatly curtail its usefulness.

What method of making special gifts has become popular with the friends of the Freedmen's Work?

The Annuity Bond method of giving.

What changes are occasioned in our Missions by better educational opportunities for the Negro children in the South?

Some of our schools have been turned over to the state, others will be, and others will be maintained permanently.

What schools have been closed?

Blue Stone and Athens, and it is planned to turn Townsville over to the state this year.

Have the Negro Youth been deprived of education at these points?

No. Through cooperation with the state the communities represented are well provided for educationally, though formerly no such provision existed.

What Mission School centers are expected to be premanent?

Knoxville College, Chase City, Henderson and Camden, together with all the congregations which will continue after the schools are closed.

Does the closing of a Mission mean a backward step?

By no means if it is done as at present, by cooperation with the state. It served its purpose and is no longer needed.

Is it important that some Missions be maintained as permanent Church Missions?

Most important, in order that religious emphasis and Bible instruction

be given to those who go out as leaders.

Have the results justified the church's large expenditure of money for Freedmen's work?

No mission work anywhere has borne fruit more wonderful that that of our Freedmen's field. This is witnessed in the marvelous progress of the Negro, the transformation of whole sections and the strong leadership among colored people.

Historical Sketch of the Women's Work for Freedmen

By Mrs. Ada Kerr Wilson, Freedmen's Secretary of the Women's Board, Wilkinsburg, Pa.

IN examining the past records, very little information is given concerning the beginning of the work undertaken for Freedmen by the women. The first contributions consisted chiefly of second-hand clothing. As the work progressed, money was contributed through, and administered by the Freedmen's Board.

The United Presbyterian Church was among the first to send missionaries to this downtrodden people—an evidence of her love for and anxiety to help a race which the Emancipation had freed from physical bondage, but left in an otherwise deplorable condition. These people had no home, no influence, no money and very often, no family names. It was up to the church to Christianize and educate them and bring order out of the chaos she found.

It was after the organization of the W. G. M. S. in 1886, as a corporation, and the election of the Board, that a definite part in the work and its financial support was undertaken. At that time there were but five stations and the salaries of the industrial workers, domestic science and sewing, were assumed.

As the work progressed, it became evident that to accommodate students from more distant communities, boarding departments should be opened. The origin of this department is full of interest. Miss Eliza B. Wallace, one of the first teachers at Knoxville, was impressed with the fact that they were not getting the personal

MISS ELIZA B. WALLACE
A Pioneer in Negro Education.

contact with the students. The few hours spent in the schoolroom were not sufficient to make the deepest moral and religious impressions. In addition to her duties in the schoolroom, she assumed the work of a boarding department at Knoxville, laying in the provisions and superintending all the details of that department. This was the first call for a matron and we granted her support. From that time, until the present (1928), we have supported matrons in all of the dormitories, as the need for boarding departments arose. In the Alabama field alone, we support ten matrons. In the northern missions, Henderson, Knoxville and Chase City, eleven matrons are employed. In all, we support 55 workers and our salary budget alone amounts to almost $3,000 a month.

The matrons are real mothers to the boys and girls—ministering not alone to physical needs, but instilling higher ideals and ambitions in them. The good done by these workers cannot be recorded, but when at last the "Books are opened" many souls will be credited to the wise mothering received in the dormitories of our Freedmen's missions.

As the interest in the work and the contributions have increased, a number of needed buildings have been erected. The first of these was a home for the little girls, at Knoxville, called the McDill Home, in honor of Miss Margaret McDill, its faithful and efficient matron for many years. Wallace Hall, now known as the Teachers' Home, was among our first buildings, and while it is now owned by the Church Board, our domestic science classes are held in that building.

KNOXVILLE COLLEGE, McDILL HOME

In 1890, an Industrial Home for Girls, (Vincent Hall) was built at Chase City, Virginia, named in memory of Dr. Jane Vincent, a former secretary of the department. This building was totally destroyed by fire in 1907 and was not rebuilt by our Board, owing to the fact that all the other buildings and the land here belonged to the Church Board.

Then came a Teachers' Home at Prairie, Alabama, followed by a school building and dormitory. The school building was erected with money raised by the Juniors, and called the Jennie Hastings Gillespie School, in loving memory of the first

Junior Secretary, who gave so much of her time and talent to the Junior work. The girls' dormitory is called Yourd Hall, in honor of Mrs. Samuel Yourd, who served as the efficient Freedmen Secretary for so many years.

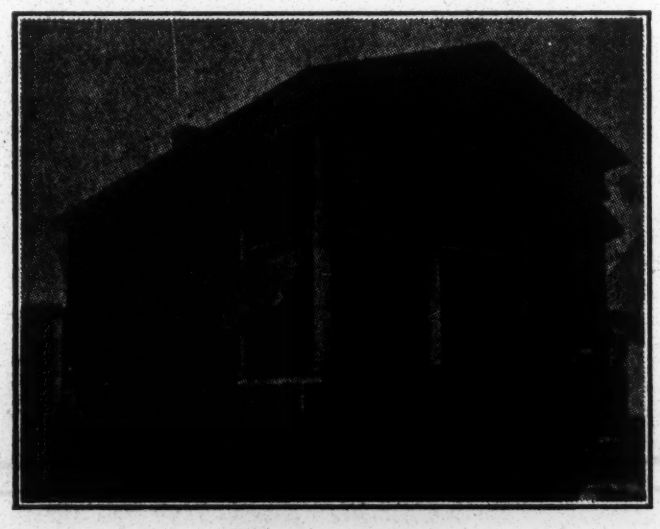
In 1895, a farm of 267 acres was purchased at Prairie, with a view of teaching practical farming, by renting from 10 to 20 acres to each tenant for one half share of the crop. The plan worked successfully until the arrival of the boll weavil, when crops failed and the small farmer could not make a living. The farm, under the supervision of I. L. Dumas, is apparently prospering. The tenants are in good mood and the spirit of cooperation and good will seem to permeate the whole farm.

In 1905, the first little hospital was built at Miller's Ferry, Alabama. This was made possible by the gift of $1,000 from a friend, and was named Robinson Memorial Hospital, in her honor, The land was donated by Judge William Henderson, as was all the land at this mission, upon which our buildings are standing.

Jubilee Hospital at Henderson, N. C., was our next hospital venture. This was built with money secured during the Jubilee Year—thus the name—Jubilee Hospital.

Our third venture was taken at the request of the Church Board by taking over the Eliza J. Wallace Memorial Hospital at Knoxville, Tenn., in 1921. This was operated successfully for several years but was closed in 1925, because a free clinic for negroes was opened in the city. It seemed unwise to the Board to invest so much trust money as was necessary to maintain a hospital, to take care of a constantly decreasing number of patients, and after much careful and prayerful consideration, it was closed and returned to the Church Board. It is now used as an infirmary for the college teachers and students.

All the hospital work in this department is carried on by the women, and the good accomplished in the communities can be appreciated only when we consider that ours are the only hospitals within a radius of 40 miles in North Carolina, and many more miles in Alabama, to hospitals where doors are open to colored patients.



JUBILEE HOSPITAL

In 1924, we were able, through the New World Movement contribution, to purchase a cottage adjoining the Jubilee Hospital, for a nurses' home. This has been of great benefit in giving the student nurses a home where they can enjoy quiet and be free from care when not on duty.

In 1925, at the request of the Church Board, we took over the entire responsibility of salaries and upkeep of the

Camden and Prairie, Alabama missions, as we owned the property on which all the buildings at these two stations were erected. This undertaking added very materially to our expenses in salaries, new buildings and much repair work.

A new dormitory at Miller's Ferry was erected but was destroyed by fire within a few months of its completion. It was replaced by our present Mary Clokey Porter Dormitory for Girls, a beautiful building, modern in all of its equipment. A water and electric system help to make an up-to-date dormitory.

Shortly after the disaster at Miller's Ferry, a new dormitory and school buildings were in course of erection at Camden, Ala., when an incendiary fire destroyed them both. These have also been replaced by better and more modern buildings. The dormitory for girls is called Wilson Hall, in honor of the present secretary.

While at times, we have been depressed by the number of fires, yet the old buildings have always been replaced by better ones.

It has been said the pulse of the work is determined by its growth. It is a far cry from the Emancipation Proclamation to the year 1928—from the time when the Rev. Mr. McKee went to Nashville and rescued thousands of hungry, unclothed and homeless Negroes, illiterate for the most part, to this day, when hundreds of the descendants of these people, are living in their own homes, amid beautiful surroundings. Sons and

CAMDEN ACADEMY, CAMDEN, ALA.
Left to right—Wilson Hall, School Building, Vincent Hall, Principal's Home.

daughters, educated, and with high ideals of life and its responsibilities, are the result of our missions. Someone has said that the progress made by these people in their 60 years of freedom is beyond a parallel in all history. We feel the women's part in this, our Church work, has helped to bring this about, and we are certain that the time, money and sacrifice involved have not been in vain.

The Changed Basis of Appeal

By Rev. J. Kelly Giffin, D.D., President of Knoxville College, Knoxville, Tenn.

WE LIVE in a world of change, and with the present constitution of things we would not have it otherwise. All change may not mean progress, but all progress is based on change. Only Jesus Christ is "the same yesterday, today and forever."

In some respects Knoxville College is changing. The institution is not changing, we trust, in ideals of Christian living nor in devotion to these ideals on the part of the faculty and the student body. But the institution is changing in curriculum, in educational standards, and to some extent in the purpose for which the school exists.

This change of purpose comes about largely because of the changing status in the South touching public school facilities for the colored people.

EXPERIMENTS IN NEGRO EDUCATION

When Knoxville College and other church schools were planted in the South fifty or sixty years ago there were very few schools operated for colored folk. In a few of the most advanced communities there were schools which offered the colored people the bare rudiments of education, but that was all. It is true that immediately after the close of the Civil War the Freedmen's Bureau, operating under the direction of the United States government, made an honest effort to do something educationally for the newly freed people. In the six years from 1865 to 1870, inclusive, the Bureau operated 4,239 schools with 9,307 teachers and 247,333 pupils, and spent for these schools five and a quarter million dollars which was a large sum in those days. Also there were many white people in the South who took up the cause of education for the Negro in those early years of freedom. It is reported that so many white people made application to teach in colored schools that the superintendent of education in the state of Georgia prepared a form letter to answer the applicants.

But the Freedmen's Bureau was abolished in 1870. And for some reason there came a reaction in the sentiment of the white people of the South toward giving education to the colored people, so that they were left with almost no opportunities for education at all.

Then the church stepped in, the United Presbyterian church taking her share of the responsibility. Colleges, secondary schools, and gram-

mar schools were planted here and there wherever there seemed to be direst need and as fast as money could be secured to support them. In those days if the Negro child had any opportunity of education at all it had to be given him by the church. That was the appeal.

CHANGED CONDITIONS

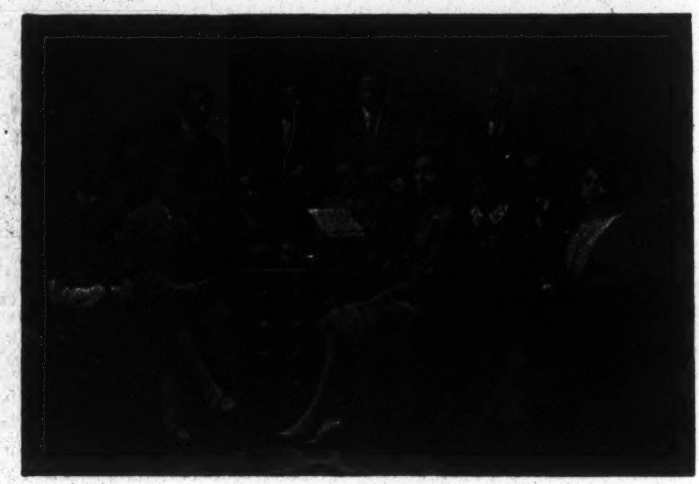
But conditions have changed with the changing years. It is true, there are yet many sections of the southern states, especially in the far South, where very meagre educational opportunities are afforded Negro children, and in some communities none at all. Also in general the per capita expenditure for the public education of colored children is far below that for the white children. Yet the change that has come about in the last few decades is nothing short of marvelous. There are only a few communities where there is not some provision made for the education of the colored children. Hundreds of communities have established high schools, offering two, three, or four years of secondary work. Mr. Julius Rosenwald of Chicago, has aided in the establishment of four thousand schools in the South and has contributed more than three and a half million dollars. These schools are at least semi-public in their nature. A high school building was recently erected for the colored people in Miami, Fla., at a cost of $306,435. Norfolk, Va. erected a high school build approximating a cost of half a million. Knoxville, Tenn. is a city of about 120,000 inhabitants, one seventh of which is colored. There are here some inequalities still. Colored teachers are not paid as much as white teachers for the same work. The colored children are required to take industrial work, while it is optional with the white children. White children are given the privilege of taking eight grades in the grammar school, while colored children have only seven. Otherwise the public school facilities for colored children approximate those for the white children. A new high school is being erected for the colored people here

CHORAL CLUB

FRESHMAN CLASS 1927-'1928 COLLEGE DEPARTMENT

costing $167,000 for grounds, building and equipment.

In the realm of higher education, while most of the states in their provision for colored citizens are falling below their efforts for the white citizenship, yet they are making commendable progress. Appropriations



STUDENT COUNCIL

for state colleges are becoming more liberal. In 1927 the legislature of West Virginia, for example, made an appropriation of $410,000 to the West Virginia Collegiate Institute to operate the school during the year. Last year the legislature of Arkansas appropriated $650,000 to the State Agricultural, Mechanisal and Normal School.

RAPID GROWTH

One can easily see, then, that public school facilities for colored people in the South are increasing at a very rapid rate. At least four reasons may be assigned for this rapid growth in recent years:

First, the South has more money for education today than it had yesterday.

Second, leaders in education are coming to the conclusion that an undeveloped class of people of any race is a liability, rather than an asset, to any community, and that the two races, living side by side as they do here in America, go up or down together. Booker T. Washington did a great deal to bring about this sentiment when he said "You can't keep a man down in the ditch without staying down in the ditch with him."

Third, the church schools have proved that an educated colored man is the best colored citizen in the community.

Fourth, there is a growing conviction that America should be a democracy in truth as well as in name, and if she is to be such, then all people, regardless of race or

THREE TIMES A DAY
Students in Dining Hall

color or condition, must have the same opportunity of development, the same chance for life.

WHY KNOXVILLE COLLEGE

With this advance in the public school program for colored people, why sustain Knoxville College? Why

not turn over all the education of the colored people to the state? Why should the United Presbyterian church give money to support an educational institution like this when the state is willing to take the responsibility of educating the race?

It does not answer the question entirely to say that the state does not yet take full responsibility in this matter. There is a more meaningful answer. The state does not educate for the kingdom of Christ. We need Knoxville College for the same reason that we need Westminster, Muskingum, and all the rest of our Christian schools.

The colored people are proverbial for their inclination toward religion. But one of the gravest dangers that confront the colored people in America today is that they lose their religion. It is partly on account of the tide of materialism rushing in and affecting the Negro much the same as it does the people of any other race. Added to this is the fact that the Negro sees what he believes to be unchristian attitudes and practices toward him on the part of many people who claim to be Christians and it sets him to wondering. In the face of these disquieting facts, if the leadership of the race is not thoroughly Christian, then the race will be terribly handicapped if not doomed.

The Christian college is needed to provide a strong, Christian leadership, and particularly a well trained ministry for the Negro church. No race of people can hope to rise above its preachers and its teachers. But what are the facts touching the ministry of the Negro church?

THE NEGRO MINISTRY

Four years ago a survey of theological schools for Negroes in the United States was made by Dr. R. L. Kelly and Prof. W. A. Daniel. We quote from their report, "The Education of Negro Ministers", page 103: "The number of Negro churches is usually estimated at between 40,000 and 45,000. The number of vacancies occurring annually is generally estimated at 1,500 or 2,000. If all the men graduating from Negro theological seminaries this year go directly into the ministry, as is usually the case, less than 3 per cent of these vacancies can be filled by men whose combined literary and theological training would be equivalent to three years above the high school. Of the 1,011 students for the ministry in 1923-24 there were only 219 high school graduates, of whom 38 were college graduates.

It has been argued that the Negro does not need a highly trained ministry. They say that Negro ministers serve as a rule a flock not high intellectually and socially. First, that is not universally true, at any rate. Many congregations of colored people, especially in the larger centers, are highly cultured, and there is often a scattering of highly cultured people even in congregations the rank and file of which have not had large opportunities. But that does not entirely answer the argument. The Negro minister, if his work is to be effective, needs as clear an understanding of the truth and the ability to express it in as clear and forceful a way as the minister of any other group, for the problems with which

he has to deal are just as perplexing as they are for the ministers of any other group. Besides, a low standard will not challenge the efforts of our finest young people.

THE NEED OF CHRISTIAN LEADERSHIP

Where shall we look for this Christian leadership? Not to the state college, but to the Christian school. This is no reflection upon the state college. One might be surprised to find how many fine Christian teachers there are in our state colleges and universities. But their opportunity is limited. Not only are they hedged about by legal restrictions against the use of the symbols of Christianity, but the whole atmosphere of the state institutions is usually not conducive to definite and positive Christian impressions upon the individual student leading him to definite Christian life service. The state college may function magnificently along the line for which it was established, but it was never established for the distinct purpose of promoting the kingdom of Jesus Christ on earth and does not function largely in that field.

The basis of our appeal for Knoxville College, then, is the argument for Christian leadership. Some of our graduates enter the ministry. We should be glad to have more of them do so. Great numbers of them become teachers in the rapidly expanding public school system. Their Christian influence can be second only to that of the ministry. Others enter other callings and professions. Our aim is to send them out into the world possessing high Christian ideals, imbued with the spirit of service toward their brothers and sisters, and anxious to lead their own people in the way of Jesus Christ. That aim is the basis of our appeal to the United Presbyterian church.

What the State is doing for Negro Education

By Miss Carol B. Cotton, Teacher in Bennett College for Women, Greensboro, N. C.

MANY years have elapsed since the famous quip of a certain Southern senator became a countryside quotation—"Niggers have no brains, and couldn't learn if they had. If I ever hear one saying 'hic, haec, hoc,' knowing what he's talking about, I shall expect the millenium." Since then years went by while men and women of vision believing that Negroes *did* have brains attempted to prove their belief in the only possible way,—by training the Negro. And, so easily do we of the human race forget, scarcely a man under forty in any of the southern states would believe—now—that Negroes couldn't learn—something.

Nevertheless State education for the Negroes of the population is a comparatively recent step. Still more recent is the requirement that Negro schools shall be standardized with regard to equipment, funds, teaching staff, length of term, quality as well as quantity of work. Even today in some states there is no such require-

ment; but for that matter neither are the white schools in these states standardized to any great extent.

The idea of state responsibility is doing many things for Negro education, many things not obvious at first thought. Of course primarily, the State is actually educating the Negro. Aside from land grant institutions supported largely by the several commonwealths in which they are situated, such as the agricultural, mechanical and technical institutions in North Carolina, South Carolina, Georgia, Florida, Alabama, Louisiana, Mississippi, Tennessee, Virginia, West Virginia, Arkansas and Howard University in the city of Washington, there are many hundreds of public high schools and elementary schools scattered over the country. Although length of term varies from four months to nine, although school plants range all the way from modern buildings with twenty rooms to the one room log cabin type, halting at all points between, nevertheless Negro children are getting, to some extent, the rudiments of education through the mediation of public funds. Naturally the Negro citizens of the state are as responsible for taxes as the white citizens, but the idea that the children of these dusky tax-payers are entitled to equal education is only on the way to realization. In North Carolina, the number of accredited high schools for Negroes increased from four, in 1921, to thirty-three in 1928. Enrollment in these schools increased from 1477 in 1922-23 to 11,000 in 1928. There are five state supported schools offering courses above high school grade. During the year 1927-28 a freshman enrollment of 355 graduates of North Carolina high schools entered these five schools —one-fifth of all Negro graduates of North Carolina high schools, public and private. Two of these five institutions are normal schools, one is a teachers' college, one an agricultural and technical school with "A" grade college rating, and the fifth the traditional four year college offering the regular arts and sciences curricula.

While these are figures gleaned from the 1928 report of the Director of Negro Education of North Carolina, they show the drift the states are taking. Attendance, standardization of elementary and high schools, enlarged and modernized equipment, adequate facilities of every kind—these are the considerations which southern educators are beginning to look upon in an impartial manner.

Aside from this direct educating program, the State is doing much in a more indirect way to further the general cause of Negro education. Some states, while forbidden to give direct aid to private schools are permitted to assist them by establishing teacher training units in the school plant. Such a plan means that the state will pay the salary of some accredited teacher of education, while the school furnishes board, room, classroom facilities, and the like. Extension work—again in the line of bettering the Negro teacher—is also carried out on this plan. Often college credit is given for extension work done in this manner. Teachers enrolled in these courses are generally county or rural teachers, situated in one, two, or three room schools. Ex-

tension classes meet for six hours weekly, and courses are from eight to twelve weeks in length. By this means the teachers' certificates are often raised, thus giving them command of better positions at higher salaries.

Jackson Davis, Director of Education of the General Education Board, was speaking before a body of Negro educators last summer. These men represented all types of schools; public, private, and parochial. Mr. Davis voiced a sentiment which had long been unvoiced when he said, "The state schools are not only catching up with church schools, but are going a lap ahead." The Negro colleges, for instance have stimulated the growth of education at public expense, and the states have responded nobly to the challenge. Because there are more funds available from the state than from the various educational boards of the churches, the schools thus begun are bigger, and their equipment in almost every respect superior, to that of the church supported schools. However—there is a distinct need for *both*. For in a discussion of what the state is doing for Negro education there must be a word of what it is not doing. Church schools have a unique program mapped out for them. What the states do, they do well. But they must take everybody, irrespective of ability or character. They must put up with crowding. Education in the schools which are publicly supported is a type of mass production. Hence there can be no individual attention, no development of vivid personalities, no particular inspiration, no vision, in such a school. The State is doing more and more for Negro education—yes, but is education only of the intellect? The State, however good its intentions, or its equipment, or its actual quantity production, could not, even if it would, do much for the education of the Negro soul, and there it always fails.

EDUCATION

In 1865 ninety per cent of the Negroes were illiterate; now about twenty per cent. Then there were 100,000 Negroes in school; now 2,150,000.

There are in the United States about 10,000 Negro college graduates. Six hundred and seventy-five received the Bachlor's degree last year.

The degree of Doctor of Philosophy has been awarded to twenty-nine Negroes by American universities. Sixty have been elected to membership in the Phi Beta Kappa scholarship fraternity.

In four years' work, Eunice Hunton took both the A. B. and the A. M. degrees at Smith College Mass., the largest girls' college in the world. Only one other student at Smith has ever equalled this record.

H. S. Blackstone received the degree of Ph. D. from the University of Pennsylvania at the age of twenty-three, one of the youngest students ever receiving this degree.

From Negro Progress and Achievement—Compiled by R. B. Eleazer.

THE NORTH AMERICAN INDIAN

Our Work Among the Indians

Warm Spring Reservation, Oregon

By Mrs. J. French Kerr, Connellsville, Pa., Secretary of Indian Department.

WASCO County, Oregon, has an area of 462,204 acres, of which 140,292 are allotted. Population 822, distributed among four tribes: Painter, Tenino, Wasco and Warm Spring.

The scenery of this reservation is wonderful, but there is little good farming land. There are, however, 25,000,000 board feet of standing timber. The Indians own 924 head of cattle and 1155 horses. They eke out an existence from their stock and their small farms. "Health conditions", to quote from a Government report are good, morals are good, mainly a result of the fine work of the Missions of our United Presbyterian Church." We have two main stations: Warm Spring and Simnasho, and one out station, Seeksequa Chapel. There is an "Indian Shaker Church" and the "Feather Church", both being largely pagan.

The Warm Spring Government boarding school carries six grades and has an enrollment of approximately one hundred fifty. Sabbath School is conducted in our Chapel, which is near the school. The Shaker Church at Warm Spring is poorly equipped. The pastor, a man of meager education, receives no salary, nor is collection taken. Number of adherents is low and no membership roll is kept.

In 1876 the assignment of the Warm Spring Indians to the United Presbyterian Church was secured, and the Mission was undertaken. The Missionary was appointed in 1877, and arrived at the field early in May, 1878. In 1879 there were sixty-three

WARM SPRING SCHOOL BOYS, 1927—MATRON, MISS SAXTON.

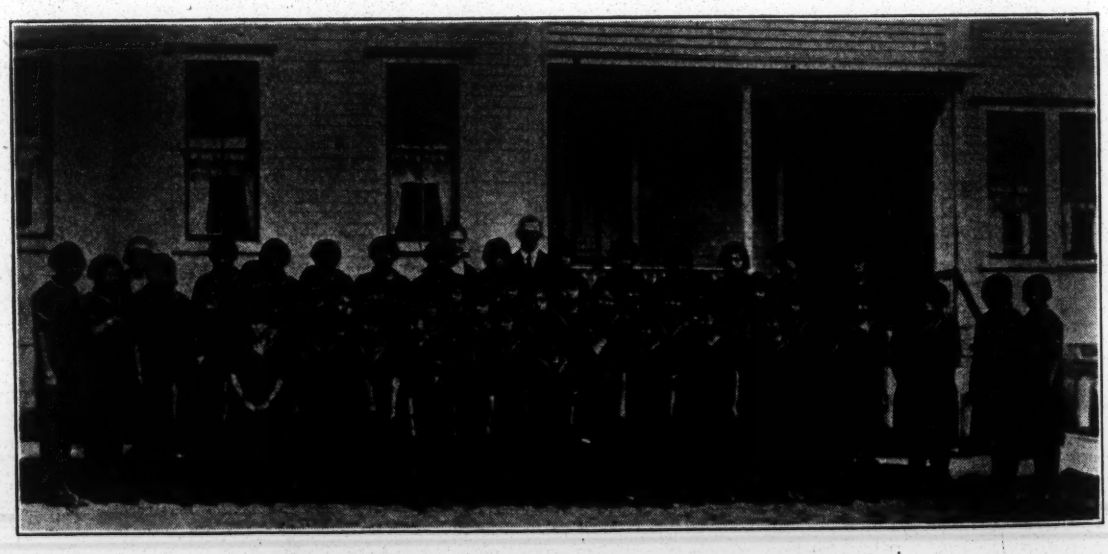
members. During that year the Missionary resigned; it was found difficult to obtain another, and not until 1885 was a Missionary secured. The Mission buildings were erected in 1885. The Mission property was committed to the care of the Board of Home Missions by the General Assembly in 1887. In 1890 it was transferred to the Women's Board by the General Assembly.

Our Missionaries are Dr. and Mrs. R. H. Barr and daughter Bessie, in charge of Warm Spring and Seeksequa Chapel. Rev. and Mrs. W. A. Matthews in charge of Simnasho, which is twenty-six miles north of Warm Spring.

TAMA, IOWA

Dr. G. E. Lindquist's book, "The Red Man in the United States;" says, that originally living along the St. Lawrence and the Great Lakes, and in the seventeenth century found in the vicinity of what is now Green Bay, Wisconsin, this once powerful tribe, which aided the British against the French and later the Colonists against the British, is now reduced to a pitiable remnant, living on a small reservation in Tama County, Iowa. Even for the 3,337 acres of their present lands, the Sac and Fox Indians are not indebted to the United States Government. In 1804 they ceded their lands east of the Mississippi for the paltry sum of $1,000, a deal which resulted in many subsequent misunderstandings, and which, in part at any rate, was responsible for the Black Hawk War. In 1837 another treaty was concluded by which these tribes were to be removed west of the Missouri. By 1859, however, some of them had returned to Iowa and between that date and 1896, they purchased out of their own funds the thirty three small tracts of land which now form their tribal domain. This land is held in common by the tribe, the population of which is now approximately four hundred. The jurisdiction over the band has been ceded by the legislature of Iowa to the Federal Government.

In the past this tribe has been known for its stubborn refusals to adopt the ways of the white man. Nevertheless thirty percent of the



WARM SPRING GIRLS—MATRON, MRS. SHIELDS.

Indians now cultivate some land, part of which is fertile and which consists of rich bottom land well adapted for small grain. Some bead work is done by the women, and in the winter the men go trapping. None, however, live exclusively by Indian pursuits and none suffer from poverty. Legal marriages form ninety-five percent of those contracted. Most of the Indians live in houses, some prefer the wickiup, which is a combination of the old wigwam and one room frame structure. The Sac and Fox Indians are a law abiding people. Their educational needs are cared for by two Government day schools, while the Public Schools are open to the Indian children, provided they pay their tuition. A half-hour a week is set aside for religious instruction, which is provided by our Missionary, Rev. R. G. Smith.

The Sac and Fox Sanatorium at Toledo, Iowa, which is maintained for incipent tubercular Indian children was originally built as a boarding school for the Sac and Fox tribe in 1887. In 1914 the building was transformed into a sanitorium for the general use of the tubercular Indian children. There have been as many as twelve tribes represented at one time among the eighty patients which the institution accommodates. Occasionally school work is provided for those who are able to attend, but the primary purpose of the institution is health, education is only secondary.

The patients receive religious care at the hands of our near-by Missionary, Rev. R. G. Smith, every Sabbath afternoon at three o'clock. The Missionary work on the field was started by the Presbyterians and turned over to the Women's Board of our Church in 1904. The Church was organized in 1909, and meetings were held in the commodious parsonage until January 29, 1922, when the chapel was completed and dedicated, the first church to be erected among these people. The Indians have not yet reached a point where they contribute anything to the support of the church, all funds being provided by the Women's General Missionary Society. The total in the present church roll is 110, most of them being young people. A combined service is held every Sabbath evening; devotional period, followed by the Sabbath School lesson being taught. Edward Davenport, a graduate of Haskell Institute, Lawrence, Kansas, is the Primary teacher, having twenty or more girls in his department under twelve years of age. George Youngbear, also a Haskell graduate, teaches the women's class. The sermon then follows by Rev. R. G. Smith.

President Coolidge says, "I realize that much of the progress that has been made by the Indians is due to the sacrifices of the early Missionaries and that the Missionaries of today are important factors contributing much to their education and moral advancement, making it possible for the Government to carry out the policy of making them all self-supporting citizens."

The Evolution of the Cemetery

By Mrs. R. G. Smith, Tama, Iowa.

THESE two words "evolution" and "cemetery" do not seem at first thought to be coherent. The word "evolution" as it is used today seems to be the adding of life to life, growing a larger and better variety.

But I believe if my readers could visit our Reservation and see one of our cemeteries which is located on top of a hill which overlooks the beautiful valley of the Iowa River and see the peculiar markings which perhaps would not be noticed by the casual visitor but have such deep meaning to your missionaries you would appreciate our topic more fully.

The changes that have occurred in this little spot, some of which are very apparent, others entombed, bear witness to the splendid and marvelous changes. No one would be able to appreciate them without being able to contrast them with the conditions that prevailed years ago.

Something is left out at the time of death, something more beautiful has been adopted. That which was gruesome has been eliminated and replaced by that which is kind and tender.

We follow each funeral procession through twenty-one years and note carefully the changes that have occurred from time to time and if it were possible we would open the grave and show you each mark of progress.

In discussing this subject we will have to go back twenty-one years. You are with me now on the Reservation. The year is 1907. We are seated on the ground inside of a wick-i-up made of dried cattails. From a distance you might have thought it was a round haystack, but now since you are on the inside you can see the framework and the peculiar way in which it is tied together with strips of slippery elm bark. This framework has been covered with mats made of cattails and tied here and there to the framework with strings of bark.

There is a hole left in the top of this wick-i-up about two feet square where the smoke from the fire that has been built upon the floor might escape.

On each side of this fire is a small stick about three inches in diameter which holds back the straw which has been strewn upon the floor. You are seated upon a piece of Indian matting made of dried reeds. Around the outer edge of the wick-i-up are the bedding, clothing, trunks, boxes, old suitcases, pieces of harness, a few groceries and always a wooden bowl full of dishes turned upside down to dry.

In the top of the wick-i-up tied to the framework we see a few skunk and muskrat hides stretched on frames drying. There is a peculiar looking bundle and bunches of black gourds suspended from the top at one side and at once your curiosity is aroused and you ask what they might be.

You are told this is a "sacred bundle" the contents of which no white man's eyes are supposed to see. The gourds too, are sacred and filled with

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dried corn and beans and are shaken in time to a weird ceremonial chant.

There is a pallet upon the floor upon which is lying the mother in her death struggles. On each side of her two Indians are sitting rubbing and massaging the muscles. She stops breathing, quickly her husband seizes a pail of medicine that looks like coffee, fills his mouth then takes hold of the dying ones arms and jerks her to her feet spraying the medicine through his teeth into her face. During the half hour you are watching this person dying you will see her thus jerked to her feet at least three times. To us it was a pathetic scene —a vain effort of an unskilled person trying to keep alive his companion.

Up till the time of the death the faces of those that are caring for the sick bear an anxious look. But after it is all over and the spirit has left the body, to your surprise instead of seeing tears or expressions of sorrow of any kind you will hear merriment, jokes and laughter. During the time the body is being prepared for burial the spirit of hilarity would continue.

As we are walking from the wick-i-up to the place of burial the son of the deceased approaches and says: "Mr. Smith, maybe you think why I laugh." "Yes, it does seem strange to me." "Well, when I look back and think I never say anything mean to my mother and I laugh. When you white people look back and think you remember mean things you say then you cry."

The body is dressed for burial. Everything that is placed upon it must be of Indian origin. The old fashioned full skirt and "Bi-si-ka" or straight waist, strings of beads, Indian jewelry, two or three skirts, beaded moccasins, but most important of all the paint upon the face. After the deceased is ready for burial she is wrapped in a blanket or quilt and placed upon a piece of matting. A crude bier has been made of ropes and poles and she is carried by four men to an old farm wagon close by, which serves for a hearse to take her to the grave. In this same wagon you will see five or six women sitting beside the corpse and two in the rear end with their feet hanging out. The rest of the friends walk to the cemetery about half a mile away. You and your missionary will follow the procession in a buggy drawn by two ponies.

In the course of your conversation you ask, "What part will you have in the burial ceremony?" "None whatever", you will say. "I shall not be allowed to even offer a word of prayer or say a word."

The coffin which we find at the grave is made of old weather beaten boards nailed together into a rough box. The bier of poles is removed and the body is lowered into the box still wrapped in the quilts and matting. The body is placed with its head to the East so that when it rises it will be looking toward the West. Where is the "Indian's Happy Hunting Ground"?

The leader of the Clan to which the deceased belongs comes forward with head bared, uncovers the face and places a piece of cloth upon the breast.

One who has been delegated for the purpose distributes the "Sacred to-

bacco seed" giving to each one a small portion. Then the speaker begins by dropping the seed into the grave and coffin, which opens communication with the departed spirit, then in low conversational tone gives the necessary instructions how to make a safe journey, some food, a bottle of water, some pieces of material and a small package of the tobacco seed is also placed in the coffin to be given as presents to "Wi-si-ke" "the god of the dead." After the speaker has finished the nearest of kin follows, the friends walk past the grave each

OLD TYPE INDIAN GRAVES

dropping his portion of tobacco seed into the coffin, thus giving all a chance to say "goodbye". During this ceremony you will see some one holding the old family pet dog and to your surprise the poor thing is clubbed to death and placed at the head of the grave. Logs are cut from the nearby timber and are placed lengthwise on the grave and are held together by cross logs and are made into kind of cabin to hold the dirt in place.

Now instead of taking you to a similar funeral, we will note some of the changes that have taken place. The sick one is allowed to die in piece. Everything is done to relieve distress, sympathy is shown and there is no joking or merriment.

The missionary has a leading part in the funeral ceremony. A psalm is sung, prayer is offered, God's promises are read and a consoling sermon is given. No dog is sacrificed, no death wail is heard and in some cases no logs are placed on the grave. But instead a small white stone with name, date of birth and death upon it. We walked through weeds and underbrush in this cemetery of long ago, but these have all been cleared away by our Christian boys.

Each one of these little changes marks a steady progressive thought and means much more to the workers in charge than to you, perhaps, and is truly an evolution.

INDIAN CHILDREN TAUGHT SILENCE

In her "The American Indians and Their Music" recently published, Miss Densmore gives one of their musical games of silence for children.

"Its object is to teach Indian children control under excitement. This formerly was very desirable as a startled child making an outcry might endanger the lives of many persons if an enemy was prowling near the village."

The New Indian

Seeking for Souls, Not Scalps

By Mary M. Crawford, McBeth Mission, Kamiah, Idaho.

"THEREFORE if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

I am asked to write on "The New Indian", which I think must mean new in habits, new in dress, new in his way of working, new in his way of thinking, but I am going to tell you something about the Indian with a new heart. To me it is always wonderful to see men and women, be they white or red, brought up from the depths of sin to a new life in Christ Jesus our Lord.

Some have said to me, "Oh, how wonderful to see the Indian made new," as though it took some special power to change the heart of an Indian, or more of God's grace, but I like to think the Spirit is not measured out either to white or red, for we see his power in either life.

We at McBeth Mission are not only great believers in the "New Indian" but great believers in what the Lord can do through him, when the "old things are passed away, and all things are become new."

We are believers in the training of a native ministry, a native leadership. For forty years it has been a well tested method, and the Nez Perces have not only taken care of their own six churches fully as well as white ministers, but they have been trained to go out as missionaries to other tribes. For more than thirty years the Nez Perces have been greatly concerned for the salvation of their red brethren. They have gone from tribe to tribe in parties, paying their own expenses and sometimes traveling as much as 800 miles each way, to reach others with the Gospel of Jesus Christ. For ten years they have been reaching an average of six tribes each year.

Children at Talmaks, Idaho after one of their meetings.
New Indians in Training.

This year they had calls from eleven tribes, and by dividing their forces they reached eight of them in May and June. Then two weeks ago Rev. James Hayes went to Rocky Boy, Montana, to hold meetings there, making the ninth tribe this year (1927). These tribes were scattered over eight states and were of five different denominations, for our Nez Perces gladly help missionaries of any evangelical faith.

Missionaries of many tribes are calling for the Nez Perces. Often the Indians tell the white missionary that the Gospel he preaches is only for the white people, that Indians have a religion of their own better suited to them. This is one reason the missionaries are calling for real Indians who will preach the same Gospel they preach; and when they hear real Indians telling of salvation through Jesus Christ alone, not through any old heathenism or superstition, it greatly supports the Christian workers among them.

The Indian can reach his own people as no one else can. He knows the Indian background, the temptations of the Indian heart. He knows, too, how to condemn the old sins; and you may be very sure the Nez Perces are not afraid to strike at any sin of their old heathenism.

A few years ago some of our ministers were preaching among the Cheyennes in southern Montana. One evening an old medicine man rose up, and speaking for the group of several medicine men who stood with him, said, "Oh, you Nez Perces never had much to give up to become Christians. Our religious system is much finer than yours ever was. Ours was given to us by God, and no man can take it away." By their religion they mean their old pagan religion with its false beliefs and untrue teachings. When I asked one of our elders if this were true, he answered, "Oh, when we worshiped the sun and moon it was far worse than anything the Cheyennes ever had." If those Cheyenne medicine men had told me that, my mouth would have been stopped, for I could only have told them what I had heard; but they said it to Indians who understood just what the old heathenism meant and who had come up out of it and were able to meet them on their own ground.

Another time these Indian missionaries were preaching in a neighboring tribe, and an old man rose up in the back of the church and said, "I know the commandments; I have tried to keep them; and if you will tell me of any commandment I have broken, I will be willing to listen to this gospel you are preaching." One of the Nez Perces was on his feet at once and said, "My dear sir, you have been breaking the very first commandment all your life, 'Thou shalt have no other god before me', for in your old heathen superstition you have been trusting in false spirits and false teaching and refusing to trust in the living and true God", No white person could have given them that answer.

Their preaching means more than merely going to other tribes, telling the beautiful Gospel story and having multitudes repent and become Christians; it oftentimes means the stiffest kind of opposition. But as I heard one of our old ministers say

one time (a man who lacked only one of having enough scalps to make him a chief when the Spirit of the Lord laid hold upon him): "You know when we used to fight our enemies, we neither ate, slept nor rested till we conquered them. Can't we do as much now for our Lord?"

Many people never stop to think, but are of the opinion that the Indians, are all Christianized, or that the government has done everything for them, or should have done it any way. I often hear people talking against the government and weeping briny tears over the wrongs the government has committed in dealing with Indians—perhaps they have listened to some disgruntled "spread-eagle" Indian speaker, but after more than thirty years, having lived all this time beside the government Indian agency, and we having had the heartiest cooperation from all the government oficials in our work, I can assure you that it is not the fault of the government that tribe after tribe has passed by. The government cannot give them religion. This is the task of the church of Jesus Christ.

There are 350,000 in the United States and not more than 50,000 of them Christian—and that after all these hundreds of years. In our Washington Synod we have 12,000 Indians and not more than 3000 of them have had any religious work done among them. And in this 3000 we are counting all work done by Catholics, where some tribes like the Coer-de-lenes are wholly Catholic. The Protestant churches are surely asleep.

We believe the training of a native ministry will help in solving the problem, but the missionary must go first and lay foundations. There should be first, an awakened church; second a Protestant missionary in every untouched field. We cannot just pick a man up out of heathenism and make a preacher out of him. He needs careful instruction and training for long months and years. More and more we are coming to believe, that if the Indians in general are ever brought to Jesus Christ, that it will be when their own people lead them to Him.

A CLASS IN TRAINING FOR MINISTRY

INDIAN CHILDREN SEEK BIBLES

5,000 Children Have Earned Bible Society Gift.

Over five thousand Indian children have qualified for the Bibles distributed by the American Bible Society. Each child is required to memorize verses and to be familiar with several Bible stories. Miss Edith M. Dabb who directs the Y. W. C. A. work done among Indian girls and children, has charge of the distribution. The children are constantly qualifying with no diminishing of interest in sight.

Twenty-Fifth Anniversary of the Young Women's Missionary Society 1903 -- 1928

THE Y. W. M. S. YESTERDAY AND TODAY

By Ethel Clark Lewis

PIONEERS there must be in any undertaking, those who have the vision of some new activity and the determination to make the vision come true. Usually such pioneers do not realize the importance of their efforts, or take time to record their first trials and successes, hence little accurate information can be obtained of the beginnings of many important ventures. So the early history of the movement culminating in the organization of a Young Women's Missionary Society in the United Presbyterian Church twenty-five years ago, is not definitely known.

We learn that a devout Christian woman started a Mission Band in 1st Church, Xenia, Ohio in 1878—fifty years ago—which developed into a Young Woman's Society in 1887. Another was started in Taylorstown in 1878 also. One by one, here and there, groups of girls were gathered into societies to study about, and work for, missions. In 1892 the Junior Missionary Society was officially organized and this included societies of young women as well as those of children. Ten years experience proved this to be unsatisfactory, and in 1903 independence was granted to the older groups by the organization of a Young Women's Department and the provision of a Y. W. General Secretary.

In 1908 the girls were permitted to report their Thank-Offering independently of the women, and their Thank-Offering has amounted to as much or more than all other contributions annually.

In 1905, Y. W. Special work was adopted. In 1906 the salaries of certain missionaries were assigned as the object. Space in the *Womens Missionary Magazine* was designated as the Y. W. Department and devoted exclusively to the interests of the young women and their work. Through this department the General Secretary has most strongly influenced her girls by presenting timely missionary facts, helpful interchange of Y. W. Methods, and keeping societies in touch with all Y. W. activities.

Mrs. T. D. Mellon was the first Secretary. Ill health forced her to give up this work after serving a few months. Following her, Mrs. N. L. Wallace served for four years. Within this time Y. W. Presbyterial Secretaries were provided for about half of the Presbyterials. Through the efforts of these assistants the organization of new societies, personal contact with great numbers of members, and the securing of records, could be accomplished more satisfactorily than was possible for one Secretary throughout the whole church. From 1909 through 1911 Mrs. J. A. Alex-

ander faithfully carried on the duties of Secretary, when Miss Ida B. Little succeeded to the position, and is now serving her sixteenth year in the responsible office of Y. W. Secretary.

For various reasons changes have been made from time to time in the missionaries assigned to the Young Women for support. The first ones in 1906 were Misses Anna Torrance and Christianita Totten in home fields, Miss Sue Cooper White in India. A partial list of the Young Women's very own missionaries contains the names of Dr. Anna Watson, Misses Roma Beatty, Edna Jean Giffen, E. Margaret Rogers, Eleanor W. Maconachie, Davida M. Finney, Mary Baird, Ruth M. Eddy, Esther M. Wilson, N. Ethel White, Irma G. Allen, Eva Johnson, Minnie E. Beatty, Elizabeth McMillen, Margaret Fehlman, Roe Williams.

Today the girls support the Girls' Boarding School of Pasrur, India, and provide the salaries of five missionaries: Misses Laura Sawhill, Spokane, Washington,—the Matron of Frenchburg, Kentucky dormitory and Mrs. Eva Johnson Adams, Henderson, N. C., Mrs. Ruth Lobaugh Walker of Abyssinia, and Miss Mary Coie of the Sudan. Many, many missionaries have come from the membership of Y. W. societies. The girls have also contributed to all departments of work carried on by the W. G. M. S., have sent thousands of boxes and barrels of clothing, food and toys to needy folks; and have enthusiastically assisted in their home congregational work.

There have been discouraging features, for girls are truly human. Many members, many societies, have dropped out of the work. Many, many girls have failed to help as they might have done. But there have been always enough faithful ones to push ahead, so that year by year the number enlisted in the ranks of the Y. W. M. S. has increased. Surely no pioneer could have visioned so many thousands of girls in this work, the tens of thousands of meetings they have held, the hundreds of thousands of dollars they have given, the innumerable prayers offered by and for the girls, the influence on the girls themselves, the number of souls saved, through this work. Much of the best that has been accomplished cannot be shown by earthly records.

Picture a line of march composed of girls bearing money, practical gifts, and missionary literature. The goodly number starting is joined by many as they pass along, though some fall out of line. At the first milestone they pause, lay down the last of their gifts, report on their journey, then start out afresh. The line of march continually broadens and lengthens and changes in appearances are noted. Here and there are seen groups of Indian maidens, colored girls, and girls from Egypt and India. As the milestones are passed we are fascinated with the picture of wholesome girlhood marching gallantly along and before we realize the progress they have made they halt before us at the 25th milestone. We look back at the beginning of the long line. Is it possible such changes have taken place before our eyes? How encouraging it was to see those girls in 1903—more than 1000 of them with big pompadours and voluminous skirts—

as they independently did their bit and added to the mission and congregational funds about $8,000. What a contrast are the girls of 1928—more than 11,000 of them—with bobbed hair, colorful abbreviated garments, as they nonchalantly present an offering of $75,000 to missions. Reporting done, their leader says "We will pass," and they march enthusiastically on.

Those who know of this work realize that much of what has been accomplished by this vast throng of girls is due to the busy hands, keen brains, sympathetic heart, and devout soul of the leaders, who have guided the marchers over so many miles.

A BACKWARD GLANCE

Items from the Annual Reports

By Miss Ida B. Little, Young Women's Secretary, Pittsburgh, Pa.

MISS IDA B. LITTLE

Just a few gleanings from the annual reports may prove both interesting and instructive.

The Young Women's Department at its inception met with a hearty welcome as per record: "The new department of Young Women's work recommended in the Junior Secretary's report was heartily endorsed by the Board." The first secretary, Mrs. T. D. Mellon, sent greetings to sixty-eight societies and received thirty-five replies in which great pleasure was expressed that they would have a department "their very own." The secretary in her first report added her encouragement in these words; "Be patient and of good courage. Your department will yet be helpful to you."

ORGANIZATION

We assume that there must have been 68 societies at work when the department was formed and perhaps nearly 2000 members. The first three years of the department there were thirty-nine new societies, five, ten and twenty-four respectively. Had this rate of increase been maintained, our twenty-fifth anniversary should have seen every congregation organized and every young woman and girl actively enlisted. The 1928 report shows 480 societies and a membership of 11,095; societies having increased seven times and membership about five and one-half times.

An attempt was made in 1922 and one or two following years to learn dates of organization of societies. Between 1882 and 1902, of those 264 societies reporting, *sixteen* belonged to these twenty years; *forty-eight* to the period between 1903 and 1911 and *one hundred and sixty*—1912 to 1922.

Taylorstown, Pa. and Xenia, Ohio, both of 1878, seem to be the oldest as to date of organization.

The work among girls in India and Egypt is of necessity in the higher schools. In the 1920 report mention was made of a society in Pathankot, India in Avalon, H. S. The 1928 report offers three organizations.

Egypt had three in 1908—at Assiut, Alexandria and Cairo. This year (1928) only three are noted but it has reported more other years.

SECRETARIES IN PRESBYTERIALS

In 1903 such secretaries were authorized but only *one* "reporting for duty" the first year. Fourteen saw service the next year in these presbyterials: Allegheny, Beaver Valley, Cedar Rapids, Chartiers, Cleveland, Des Moines, Central Illinois, Kansas City, Kiskiminetas, Monmouth, Monongahela, Wisconsin, Westmoreland and San Fransico.

A DECLARATION AND QUERY

This note in 1905: "It is important that the Young women realize that reponsibility for mission work rests as much upon them as upon the senior societies." In 1907, the question: "How to enlist the great army of young women in the cause of missionary achievement?" Both are patent in 1928!

YOUNG WOMEN'S CORNER IN MAGAZINE

The Young Women's Department was opened in 1906 with Miss Sarah J. Reid of Springfield, Ohio as editor. The avowed purpose for this Magazine venture as for the organization of the young women themselves was "to call out the latent power of the young women into the place of missionary utility." The General Secretary said in 1907 that Miss Reid "had spared no pains to make the department attractive and helpful:" Miss Reid resigned her position in 1912 and the General Secretary was appointed to fill the vacancy.

CONVENTION PRIVILEGES

In 1906, Young Women's societies were granted representation as delegates and presbyterials were asked to so revise rolls as to include these societies.

YOUNG WOMEN'S SPECIAL

The first offering was recorded in 1908 although the work was authorized in 1905 at the general convention and the object specified by the Board in 1906. In 1910, the sum of one dollar a year from each member was asked, this to be "over and above" the monthly offerings or pledge. The first offering was $1,638; 1928, $8,619.25, or, the special this year is more than five times that of 1908, the percentage of giving two points better. The offerings for the twenty years, 1908—1928, were $98,561.12.

REGULAR OFFERINGS

The growth in gifts is interesting. Increase is to be expected as the work increases. At the close of the first year, the receipts were about $8,000 which included some for district

work. In 1905, all societies were allowed to include congregational gifts from societies in their totals. In 1917 only congregations receiving aid from the Home Board were permitted to do this. An estimate of money given by the Young Women's societies thus, is conservatively stated as $1,200 a a year. In 1920, both congregational and district work funds were eliminated from the totals, being placed at the end of the blank. To rightly compare gifts before 1920 with gifts after that time, it would be well to remember the above statement.

For fifteen years prior to the forming of the Young Women's Department, the total offerings were in round numbers $62,000. For the year just closed they were $75,464.01. The so-called regular offerings from 1903—1928 were $427,166.

THANK-OFFERING

Before 1907 the senior and young women's Thank-Offerings were one. A desire on the part of the young women was honored and the 1907 Thank-Offering was counted separately. Had all the young women cooperated a larger sum would have been possible. $3,186.25 was the amount from approximately three thousand young women. Twenty years later, 1927, eleven thousand and ninety-five young women gave $38,-117.26. A membership not *four* times greater made a gift more than *ten-fold* larger. Generosity has grown with education and experience. Thank-Offering 1908—1928, $431,-380.74. Total amount of all offerings 1903—1928, $957,107.86, or, including the pre-department offerings, $1,019,-107.86.

SOME AIMS OR GOALS

An expressed aim in 1909 was "a young women's society in every congregation." Not yet reached in 1928! Only five small presbyterials without young women's societies: Frankfort, Northern Indiana, New York, Uncompaghre and Vermont.

The reading of leaflets or books was emphasized in 1906, 1911, 1915, 1921. In the first mentioned year 9766 leaflets were read by seven groups. In 1915, nine societies in four presbyterials read fifty-two mission books, exclusive of study books. In 1921, two hundred and ninety-five young women in twenty-six societies and sixteen presbyterials read 1376 leaflets; also eighty-nine societies in thirty-five presbyterials took part in definite Bible reading.

The mission study class has been annually urged.

The Standard of Efficiency has been used to a greater degree as the years come and go.

In 1926 the special standard for societies to meet, in order to put the presbyterial on the honor roll and be deserving of a pennant, was adopted.

1. A young women's society or circle in every congregation.
2. Reports in on time.
3. Every society a contributor to each of the seven departments.
4. A Thank-Offering in every society.
5. Every society a contributor to Young Women's Special Fund.
6. Presbyterial to have average of $1.00 per member.
7. Ten regular meetings during year.
8. A young women's rally annually

or sectionally, one or more representatives from each society.

9. Every society to complete a definite study of a mission book.

10. One half membership readers of Young Women's Department Magazine.

In 1907 the young women's conference or rally was instituted. Its popularity is growing in recent years.

Tribute was paid to the pre-department societies in 1905 in these words: "They add dignity and solidarity to the Young Women's Department. They stand like the allies, they are in the front rank. Their steadfastness is the bugle call to more aggressive service." May this tribute be a challenge to the present force of young women to so labor that those following after may be encouraged to perform even greater tasks in the coming years.

TOMORROW

By Elsie Wehling Fulton, Pittsburgh, Pa.

"Tomorrow you will live, you always say;
In what fair country does this morrow lie?"—Martial

Tomorrow—and what a world of possibilities lies therein! What a word of rosy hue! In the sunshine of Today we vision the Tomorrow as a time of glorious sunset. Lovely as Today is, Tomorrow will be lovelier. Then will come the culmination of all our hopes and plans. Surely Tomorrow we will accomplish the work that we are leaving undone Today. We feel certain of this: but will we achieve that end?

"Lose this day loitering—'twill be the same story
Tomorrow, and the next more dilatory;
Thus indecision brings its own delays.
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute—
What you can do, or dream you can, begin it.
Only engage, and then the mind grows heated—
Begin it and the work will be completed."

Where we find ourselves Tomorrow depends entirely upon the direction we take Today. Shall we shun the struggle and drift with the crowd? Or shall we face the conflict praying "not for easy lives, but to be stronger women; not for tasks equal to our powers, but for powers equal to our tasks." "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee—for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Have we stirred up our gift from God? Have we been revived and quickened?

We have a share to do in the greatest business in the world. Our definite work in our individual societies is: First, to make *better* members by keeping the interest of all members at the boiling point; and Second, to get *more* members by reaching out to interest all other young women of our congregations. We are banded together in the Young Women's work for a purpose. We have our handicaps and problems, but we do have glorious prospects. If we can somehow make one another realize the importance and the vastness of the work

in which we are engaged and if we can provoke one another to faithfulness, interest, cooperation, responsibility and consecration, then we shall get a vision from the Master and we shall go forward in His name. After all, our share in the spread of the Gospel is an individual matter. There must be individual efforts, individual faithfulness, individual consecration. Let us remember, then, that the Tomorrow of our Young Women's work depends upon our individual efforts.

In a recent issue of the *Atlantic Monthly*, there appeared an article concerning the trend of conduct among the young people of today. It had this pertinent title: "Where Are You Going, My Pretty Maid?" Were we to ponder this title, surely we would be led to exclaim: "Oh! that every young woman of our United Presbyterian Denomination might answer that question with the words of our Lord and Master Himself— "Wist ye not that I must be about my Father's business?" We need to place the proper value on things, to put first things first. Milton has said:

"So I live that every thought and deed
May hold within itself the seed
Of future good and future need."

We have just celebrated the Silver Anniversary of our Young Women's Department, and now we are looking toward a golden Tomorrow. What shall it be? Shall our Golden Anniversary in 1953 show a growth commensurate to that shown at our Silver Anniversary? Let us "dip into the future far as human eye can see." Let us catch a vision of our work with its possibilities realized at our Golden Anniversary celebration. In this vision we see a Young Women's society in every congregation of our Denomination—over nine hundred societies with a membership of more than twenty thousand of the best girls in the world. Since fully a million dollars was contributed up to the time of the Silver Anniversary, is it too much to prophesy that in the next twenty-five years our total offerings will amount to many millions? In this vision of our future, a deeper spiritual life among the members is manifested. We see young women putting the Church first in their lives, giving up selfish amusements that they may more faithfully carry on the religious training of younger girls and boys. We see, too, young business and professional women eagerly using their knowledge and skill in the business of the Church, and hundreds of young girls in the High Schools planning, with the cooperation of their parents, to conserve their lives for Christ and the work of His Kingdom. What a glorious picture it is! And yet it is possible to make it a reality. "If you have built castles in the air," said Thoreau, "your work need not be lost; that is where they should be; now put foundations under them." We have a vision of our future. Now let us build strong foundations under it— foundations of knowledge, of love, of consecration.

"Life is not living just for today;
Life is not dreaming all the short way.
'Tis living for others, to lighten the load,
'Tis helping your brother, and trusting in God."

Some one has said that many do with opportunities as children do at the sea-shore; they fill their little hands with sand, and then let the grains fall through, one by one, till

all are gone. We should seize every opportunity and advance upon our past. We should press on to a higher level. "If I cease to become better," Cromwell is said to have written in his Bible, "I shall cease to be good." Let us then, in the words of Shakespeare, "take all the swift advantage of the hours"; for "an intense hour," according to Beecher, "will do more than dreamy years." Let us cast aside all those things of the past and present that will hinder us in our future work for our Master, but let us cling to whatever there is of Yesterday and Today that will aid us in our work of Tomorrow. "Before us, even as behind, God is and all is well.' '

"The time is short;
Therefore with all thy might,
Labor for God and Right.
Pause not for heats and shadows of the day,
Fail not for difficulties of the way:
Be true, be pure, be strong!
Eternity is long.

"The time is short;
Therefore, my sister, love!
Love always! God above
Is one with thee in this; O take
His crown of thorns, and thine own self forsake!
Love, spite of pain and wrong!
Eternity is long."

TESTING A YEAR'S PROGRAM

In planning the year's program the leader should be sure that it is balanced in order to develop each phase of life and to maintain the necessary breadth of interest. Some parts of the program, however, will be found to be of more vital importance than others.

As a leader tests her year's program she will do well to ask herself some definite questions. Many might be asked but the consideration of the following major questions may suggest others.

Will the program I present:

1. Help the girls to know Jesus Christ better as Saviour, Lord, and Friend?

2. Help the girls to be more loyal to Jesus Christ, in thought, word, and deed?

3. Help the girls to an understanding of the people of other races and classes that will result in willing service and real friendship?

4. Help the girls to understand intelligently their place in the world and prepare to be their best?

5. Help the girls to a wise use of their time, money, talents, and strength?

From Material for Leaders of Girls.

Foreign Correspondence

SUDAN

Mrs. D. S. Oyler, Editor

A DIAMOND WEDDING
MR. AND MRS. A. A. TRUDINGER

The diamond wedding of Mr. and Mrs. A. A. Trudinger, of Northumberland St., Marryatville, Australia, was celebrated on Friday. The family gathering brought together twenty-five members, and many of them might be said to come from the ends of the earth. Eight of the 12 children have been missionaries. One son and five daughters went to China, two sons to the Sudan, one daughter is now attached to a mission in Thibet, one son labours in Korea, and all have had notable careers. Five are home on furlough, and another, *Dr. Trudinger, from the Sudan, is expected next month. The celebrations were begun with a service conducted by the Rev. A. C. Weber, of St. Giles's Presbyterian Church, of which Mr. and Mrs. Trudinger have been members since its foundation. They then received the congratulations and good wishes of the session, who presented a bouquet to Mrs. Trudinger. A private service followed, which was conducted by the eldest son, Rev. A. Trudinger, from China. Telegrams and cables were read from members of the family abroad. Lady Holden then presented an illuminated address from the W. C. T. U., of which Mrs. Trudinger is an active member.

The remarkable interest of the Trudinger family in missions appears a heritage from the parents. Mr. and Mrs. Trudinger were originally members of the Moravian Church, the missionary church of Germany. They desired to enter the foreign mission fields themselves, and when they were unable, decided that they would like as many of their children as possible to go in their places. No pressure of any kind was brought to bear. The children knew that their parents would be glad if they chose the mission field; but that was all, and one after another made the choice. Miss Clara Trudinger would have made the ninth of the family to take up mission work, and relinquished her desire only because she thought one daughter should be near to home to look after the parents.

Mrs. Trudinger, who was the daughter of Dr. Schammer, met Mr. Trudinger, who was born in Bavaria, in Germany. They were married on September 30, 1867, at Kleniwelke, a Moravian settlement in Saxony, by the Rev. G. Hennig. Mr. Trudinger settled in Bradford, Yorkshire, and became naturalized as a British subject. After 18 years in England, the couple came to Australia in 1885, and have lived in the neighborhood of Norwood and Magill ever since. All the children, with the exception of the youngest son (Dr. Trudinger) were born in England. They are: The Rev. August Trudinger, now home on furlough from the Chinese mission field; Mr. Walter Trudinger, science master at Wellesly College, Melborne; Mr. Oscar Trudinger, of Compton & Trudinger, North terrace; Mr. Leonard Trudinger, who is in

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* Dr. and Mrs. Trudinger have been stationed at Melut, Upper Nile Province, Egyptian Sudan, since 1913, and have done wonderful medical work at the Australian Mission Station, in spite of many obstacles. He it was, who went down the river with Mr. Tidrick, after he (Mr. T.) had been mauled by a lion in April, 1913. We United Presbyterians at Doleib Hill look upon Dr. and Mrs. Trudinger as our angels of mercy because they have several times been with us in sickness, in birth, and in death, and have always been ready to lend a helping hand when called upon to do so.

L. P. Oyler.

business on his own account; Miss Clara Trudinger, who is a teacher; Miss Gertrude Trudinger, a missionary on furlough from China; Mrs. McCullough, who, with her husband, is home on furlough from China; Mrs. Edgar, who with her husband, is a missionary in Thibet, and is now on furlough; Mr. Martin Trudinger, home on furlough from Korea; Miss Dora Trudinger, a missionary now in China; Dr. Trudinger, who is on the way home from a mission in the Soudan; and Mrs. Malcolm, of New Zealand, who spent 20 years in China with her husband a missionary. In 1911 Mr. and Mrs. Trudinger visited China, and had a reunion with their children at Che Foo. Both have made a lifelong study of missions, and Mr. Trudinger has attained some proficiency in reading Chinese. Mrs. Trudinger, who is 84, has not perfect eyesight, but is otherwise untroubled by age. Mr. Trudinger, at 88, walks two miles to attend St. Giles's Presbyterian Church at Norwood every Sunday.

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

A WONDERFUL BAPTISMAL SERVICE

While our section of the field is in the Punjab, we are greatly interested in the progress of the Kingdom all over India. There is a cooperation between Missions that spells interest and prayer for each other.

When the Light "leaps the barriers" in one Province, its effect is felt far and wide. Other parts of the country will hardly remain indifferent to it.

I quote an account of a "Fearless Disciple" from Home Mission news in the South Provincial Synod of the Wesleyan Methodist Church.

(Editor for India)

"Last May, at our Summer School, I (the missionary writing) baptised a Brahmin village chief. Even on that first day he gave a marvellous testimony, throwing away all his caste prejudice and drinking from the same glass with me. He lived 20 miles away from this village, but he had heard of my coming and had travelled all night to be with us and to encourage the new beginners. In talking with him I learned that, after he reached home last May, he had invited all the outcaste Christians to his sacred Brahmin house, then he had called all the caste Hindus of his village, and there before them all, he had boldly declared himself a follower of Jesus. He had even been having caste and outcaste together in his own big courtyard, for a service on Sabbath morning. Only those who know the pride of birth and the sacredness of a Brahmin home can estimate the wonder of this confession. This splendid disciple, having travelled all night, now stood on the river bank encouraging the beginners.

Going down to the water, I first chose a nice bank of sand so that the women and children could come in without fear. Then my helper and I went in, then they all waded into the river and stood around us, after each one had given a thank-offering. We had prayer and singing, then John, the faithful soul-winner, called up his oldest relative. As the old man knelt in the water with clasped hands, he said, 'From today till the day of my death I swear to serve Yesu Swami,' and so one by one making this solemn vow, each took a new name and before all the world acknowledged Christ as Savior and Lord. Who could have believed it possible 18 months ago? We had never had the joy of baptising more than one brave soul here and there, only two or three in 30 years. Yet

today I have baptised 112 of the backbone of village-India, the leaders of the outcastes, men whose children will be a strength to our Church. It is the Lord's doings and it is marvellous in our eyes."

TRAINING SCHOOL FOR BIBLE WOMEN AND NEW MISSIONARIES

By Miss Janet E. Nesbitt, Zafarwal, India.

Most of you have the opportunity of attending conferences and conventions at home; some of you really appreciate the chance, and others of you go only because you are sent. Not so our Panjabi Bible women who met this year for a nine days' training school in March. The very trains which brought us together seemed to be glad they had us on board, for most of them came in ahead of schedule.

The purpose of this training school for Bible women and second and third year missionaries, is to give us an opportunity for intensive Bible study,

Juniors in the little society conducted by Miss Reynolds and Mrs. Sabir Masih, during the period when most of us went out to non-Christian homes in the city.

and to enable us to exchange ideas on methods of zenana work. Our daily program included classes in Urdu and Panjabi, on the book of Revelation. These classes were taught by Miss Wengert and Miss Bennett. After the class period we went to the non-Christian women of the city and near-by villages; for this work we were divided into groups of three. One day I was with Mrs. William of Pathankot, and I am still marvelling at the way she talked to the two groups of Sikh women to whom we went that day. In both cases, the women were loud and furious and very final in their denial of any need of Christ. However, they did listen for a bit, while she told of how she had tried to find peace, and an answer to her doubts in Hinduism and Mohamedanism, and of how she came to Christ. I feel sure that some of our audience of that day, have thought over what we told them, even though they almost threw us out, with the assurance that they didn't wish to have anything to do with Christ.

This diverging from the subject of our daily program, was made in order that we may get a glimpse at what our Bible women are doing and what is their task. After our noon meal every day, we had a period for rest and study, followed by afternoon tea.

Dinner time at the Training School. This shows the courtyard of the house where the Indian women stayed, and where we had our classes and meetings.

Our four afternoon meetings were conducted by Mrs. Mary Samuel, and by Miss Cowden. Mrs. Samuel's account of her trip to America was fascinating to the Indian women especially, as she knew what they would most appreciate about America, and how the details of the sea voyage would interest them just as she had been interested. She drew us all nearer to God, and made the things of His Spirit seem more vital to us because of the spiritual lessons which

she derived from all her experiences on the way and in America. Her appreciation of the love and interest and prayers of you in the church at home, made us all feel that you are really remembering us out here. Miss Cowden's talks were based on the book of Revelation, which was our topic for study this year. The women were so appreciative of these Bible studies that they persuaded Miss Cowden to stay over for an extra meeting.

The memory work this year was the first chapter and last four chapters of Revelation. It is just great to hear the Bible women say all these from memory, and with hardly a mistake. It had meant very hard work for some of them, who have household duties as well as daily work in the zenanas. Because the Revelation is such a deep and extensive book, and because the interest in it was so keen this year, it has been decided that it will be studied again next year.

As a school, we are grateful to the women members of our Mission Evangelistic committee for their hard work before and during the school, and for the success and blessing which attended all their plans. We are grateful too, to Miss Mary Lawrence who "kept house" for us girls and gave us such delicious meals. We wish to express our thanks to our Indian pastor at Gujar Khan, Rev. K. M. Paul, and to his Hindu friend, for they both vacated their houses in order that we might be able to have a suitable place in which to live and to have our meetings.

One of the nicest things about the school was the friendly comradeship among us. We took walks together, we had two or three "sings" together, and one day some of us had the real pleasure of eating with the Indian women. (The reason I say, "some of us", is that not all Americans are as fond of hot, peppery Indian food as I am!) One afternoon, we girls dressed up in "saris", and had as much fun as when we were youngsters; the Indian women seemed to enjoy having us dressed in Indian costume.

Please pray that this training school may bear fruit in the deeper consecration of those of us who were there, and that we may understand better our stewardship of the Gospel, and that we may have a new spiritual vigor as we go about another year's work among the women and children of India.

CALLEST THOU ME?

Callest Thou me?

I am just home from without after a day of hard toil. Inside are waiting my brothers and sisters, ready to welcome me back home.

My father waits for me to join him at prayer, for till I go, he will not pour the offerings at the idol's feet.

My brothers wait for me that I may join them at their play.

But if Thou hast called me, I forget all else and hasten to answer Thy call. For life might wait, but Love cannot.

I come.

—A Hindu.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

SUMMER TIME IN SCHOOL

By Miss Alice Grimes, Assiut, Egypt.

Did you ever have the experience of someone suddenly turning to you and saying, "Why aren't you talking? Say something!" If you have had the experience and recall how your mind suddenly became a blank which refused to offer up a single intelligent thought, then you may be able to comprehend my feelings when one morning recently the postman added to the work piled on my desk a demand from Miss Finney for a letter which she must have promptly.

Summer is upon us. And though

this is but the beginning and we doubtless can expect the heat to increase as the days pass, that does not make me a bit cooler or more comfortable as I sit in my cool (?) shaded room with the blinds closed to keep out the heat in so far as that is possible, and glancing at the thermometer I see that it registers 93 degrees Farenheit and is steadily rising. I think perhaps the wiser course would be to break the thermometer. This may be a case where "ignorance is bliss."

We are having half day sessions at school now as it is too hot for the children to go home at noon and return in the afternoon. School opens at seven in the morning and closes at one. We feared we should be troubled by tardiness these first few days while the children are growing accustomed to coming an hour earlier than usual, but we have been much relieved to find that this fear has not materialized.

The final examinations in our upcountry schools are May 10-18. Just now we are putting forth as vigorous efforts as the weather permits to get our work of the year finished, not only the lessons but also the sewing and the handwork of various kinds in the kindergarten in preparation for the exhibit of work which we are planning to have May 6 .

We are enjoying a series of talks which the Rev. Tewfik Salih is giving each morning at chapel. He gave us the first one yesterday morning, to which the girls gave absorbed and eager attention. We hope the girls may gain much spiritual uplift from these helpful and inspiring talks. Many of you, no doubt, knew the Rev. Tewfik Salih when he was a student at the Pittsburgh Theological Seminary. We very much appreciate his taking time out of his busy days to help us with this, the most important phase of our school life, that of helping the girls to acquire a real vision of the Christ and to go out from our midst eager to serve Him.

You might have been interested had you been present yesterday when I was endeavoring to stretch the capacity of our senior chapel that it might accommodate 52 more girls than at first glance appeared possible. However, a rearrangement of the benches and the addition of five more benches to the room, which already appeared full, gave ample room for the additional 52 girls, and when the girls assembled in chapel to listen to the Rev. Tewfik Salih great was the joy of the first year girls that this privilege was theirs also.

This change was necessitated by the fact that in our present makeshift building we have no room large enough for chapel, so we have chapel in five instalments; when we attempt to have anyone address all the chapels it is a lengthy and progressive affair which reminds one of the "progressive parties" in which we used sometimes to indulge when I was in college and which extended throughout an entire evening and "progressed all over town." In the matter of our chapels we progress from the first floor to the fourth, hence the effort to get as many of the girls as possible into the one chapel service for this special occasion.

We ask your prayers for the girls, that they may come to know Him, and for us all in our every effort to help in this great service.

SOME MORE DELTA CAR GLIMPSES

TANTA DISTRICT

By Miss Minnehaha Finney, Tanta, Egypt.

I have been out on the Delta Car through the months of March and April, getting back to Tanta, April 28th, as I had to get the bedding washed up and the Car ready for Rev. Lorimer who has started out for a trip this month. (May). I don't envy him a bit either this hot weather for it is something awful on the Car during hot weather. I had a good spell

of heat for a week before I returned. It was about unbearable and one night I did not sleep at all scarcely, because of the heat, although the nights are much better than during the day when the sun beats down on the Car. However, during the day I generally manage to be out visiting, that being my work in these villages. One good thing the houses are generally nice and cool, that is if they are kept closed so that the hot air cannot get into them.

Generally speaking the month of April was a satisfactory month and I got in some good work at village visiting. I visited twelve villages in all and had various experiences more or less interesting. Several of the villages being off of the railroad and so not reached by the Delta Car I had to avail myself to the use of an auto which I could hire in the railroad town. An auto is all right when the road is good but the roads are not always good and this was the case on one trip we took. We took an auto to within a short distance of the village to be visited, at least they said the village was not more than a mile off but it seemed a long mile to me as we walked it across the plowed fields part of the way. So our friends with whom we took dinner in this village (Kafr Hinnis) arranged to send us back on donkeys. My companions were a Bible woman and the Head master of the school in the railroad town, Kafr Sheik. The donkey boys who drove the donkeys thought that they knew a better road than the one across the fields so we let them try it much to our regret afterwards for it proved to be around by "Robin-Hood's Barn" and to top it off we came to a place where it was not considered safe for us ladies to ride across so we were advised to dismount and what did those miserable donkeys do but take to their heels as fast as they could go and it was such a funny sight that we nearly died laughing and by the time we got over our fit of laughing the donkeys were well out of sight and so the rest of the way had to be taken on "shank's donkey". The donkey I was riding was pretty tricky anyhow, so I was really glad to walk and in time we got to the place where our auto was waiting for us, in fact the driver seeing our troubles even came to meet us by another road.

We visited several days in Kafr Sheikh and every place we would go they seemed to know about our "donkey experience" and got lots of fun out of it. Generally speaking the roads for auto travel are pretty good and they are getting better every year but it just happens that this village called Kafr Hinnis is off of the main auto road. They tell me that there is talk of the road being extended to this village. The trouble is that the land owners don't want to part with any of their land so as to make the roads but I understand that the Government is going to make them do it and in the end they will be glad for it will open up their village to the market places better.

The following are the names of the villages I visited on this trip: Bissium, Machel, Goddoba, Kafr Dawar, Kafr Kheir, Kafr Daia, Mahellet-Abo-Aly, Dessuk, Shabbas-Amir, Kafr Sheikh, Kafr-Hinnis, Mehalla-Kebir. Can you pronounce them? In some of them I spent more than a week and in some of them only a day or so. In only five of these villages have we any definite work as a mission.

PIONEERING

The visiting in the other villages was purely pioneer work. I missed the name of one village—Salmia. Here follows an account of our visit to Salmia:

As far as I had known this village had never been visited by Christian workers so I thought that since it was near Dessuk where I had spent about a week and where there is rather a good work going on that I would like to take the Dessuk Evan-

gelist and his wife with me and visit Salmia. It happened that Miss Dawson of the Cairo Girls' College was with me on the Delta Car for a few days getting a glimpse of this village work before going home to America on furlough so I thought that it would be a nice experience for her to see how it would go to enter a new village with the Gospel message. I arranged to go for the day only, taking the car with us so that we could just have our dinner without any extra trouble. This we did. When we arrived at Salmia and were put off on the siding. of course, we were a curiosity to the by-standers and among them the "switch-man" of the railroad who sort of took us under his wing and said that he would be our guide over to the village which was a few rods away from the railroad station.

WELCOMED BY THE MAYOR

As we were walking along the path to the village whom should we meet but the Omda, (Arabic for Town-mayor) and as the Omda is generally a man of wealth and importance of course, we had to stop and be introduced and our business explained. This we did and the Omda was most hearty in his response and said that we must have dinner at his house even if he himself could not be present since he was just on his way to the train but said to his companion, evidently his chief clerk, "take charge of our guests and do them every honor". This the chief clerk certainly did and would have got up a big dinner for us but we begged off saying that we had our dinner prepared in the "Car". But he did his part well in introducing us here and there. First we ladies visited the harem of the Omda and were well received and then we visited other Moslem houses, among them the chief Moslem priest of the town who does all the marrying and divorcing of the Moslem community. He was really our excuse for this visit to this village as he had been a patient in the Tanta Hospital and so I thought that this would give us an opening which it did. and it pleased them all that we had taken the trouble to ask for a patient. We also took the opportunity to visit the few Coptic families in this village and found them of the "lost sheep type". Everywhere our visits were most appreciated and there were many opportunities for giving the Gospel message.

CHEERS FOR THE AMERICAN LADIES

The climax of the day of visiting was the vist to the blind *fikie*. A letter of invitation was handed to me and on reading we found that it was an urgent invitation to go to the dwelling of this blind *fikie*. We could not refuse although we did not know what it might get us into so we went and found our host sitting in state in rather a pleasant house on the banks of the Nile. We were ushered in through a vine covered porch and into the presence of the "holy man" and were followed by what seemed to us every turbaned man of the village. The room was quite well filled. The blind man then began to make an eloquent speech in praise of us his guests. He talked at length in the most flattering language and then ended up with what would be in plain English "Three cheers for these good American ladies who have come all the way from a far country to teach us and to enlighten us—long live the American ladies, long live the American ladies!" The whole room full of turbaned men then took up the refrain. Then I made a little speech and asked if our evangelist might not give them a message, and they readily gave him the right to do so and so they heard the Gospel message and seemed pleased. God grant that it may be some seed sown in good ground. One is constantly impressed with the readiness to hear and then again one is impressed with the great opposition that is met.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THE LIFE DIRECTORSHIP FUND

By Mrs. H. C. Campbell

From the beginning of the work of the Women's General Missionary Society of the United Presbyterian Church the Lord's hand has been distinctly manifest. He inspired Dr. James M. Fulton to call the women together to organize the above named society. He inspired the Committee that provided its constitution, so that after all these years of service not one line has been changed. As the work grew and developed, He led its Board to take up new lines of work and new plans for work already undertaken.

In a marvelous way prayers were answered and suggestions for the improvement of the work in all its lines came to us from time to time from interested members and friends. Notably among these was the desire of a devoted son to honor his Mother. In March, 1917, Mr. J. W. MacDanel, of Cedar Rapids, Iowa, interviewed a member of the Women's Board concerning its work, saying that he wished some plan might be devised by which he could specially honor his Mother, who was such a devoted Christian and so interested in the work of the Church. He was the oldest one of eight children whom this Mother had reared so faithfully, that all were devoted and consistent members of the United Presbyterian Church. She was deeply interested in Missions and especially in the work of the Women' General Missionary Society and, through that society, he wanted something that would link his Mother's name for all time with its work.

After prayerful consideration on his part and all the members of the Board, it was decided that we would have a new department, known as Life Directors, that persons desiring to make themselves or anyone else a Life Director could have that privilege by the payment of three hundred dollars at any one time. The money was not to be designated, but just given to the Board, to be placed at interest and held until the Lord would unmistakably lead the Board in such fashion that it would know when and where that money was to be used. Mr. MacDanel gladly agreed to this plan and at once gave his check for three hundred dollars which constituted his Mother, Mrs. Catherine MacDanel, the first Life Director of the Women's General Missionary Society.

She was in ill health at the time, but it was hoped that she would be able to attend the Convention in Sterling, Kansas, meeting in May, 1917, so that she would have a glad surprise when she heard her name announced. This plan, so lovingly thought out by her devoted son, was not carried out in full, because his Mother was unable to attend the Sterling Convention, but the report was made and received with great enthusiasm, the Convention voting to make it a permanent department of the work, and her name was announced as the first Life Director of the Women's General Missionary Society. Five other names were immediately presented and checks forwarded promptly.

During the ten years that have elapsed since that first day in Sterling, eighty-two Life Directorship fees have been received. At the request of many the Board inaugurated a Life Director Memorial Roll. That is to say, if a husband wanted to honor his wife or a wife wanted to honor

her husband's memory, their name could be placed on the Memorial Roll of Life Directors. For four years Mrs. MacDanel's name headed the list of Life Directors. In August, 1921, she entered into her eternal rest and her name was therefore transferred from the active roll of Life Directors to the Memorial Roll. This is done in every instance when the Board is notified of the death of a Life Director.

Many have used the privilege accorded to individuals allowing them to designate their Thank-Offering and have made themselves or friends Life Directors.

Immediately after the distribution of the Thank-Offering each year the Life Directorship money is placed at interest and the interest compounded. At the first of June, 1927, fees had been received on account of eighty-two Directorships, making the total receipts for Life Directorships $24,600.00. Under the policy mentioned above, of investing the money as soon as possible after its receipt and compounding the same, the handsome sum of $5,271.00 accrued, making the total amount in the hands of the Treasurer of the Life Directorship Department at the middle of June, 1927, $29,871.00.

Just a word now to call your attention to the manner in which the Lord manifests His will. Every reader of the Magazine knows the story of our work in Frenchburg, Kentucky. The people there were very anxious to have a school. The Board replied, through its committee who visited the place, "No, we are an evangelical society. We will organize a church and Sabbath School first." The people agreed to this and a woman missionary, Miss Houston, was sent down and began work in October, 1909, in a little frame church which had been given to the Board by a deed of fee simple from the Presbyterian Church. After thoroughly putting the church in repair, arranging for its heating, etc., Miss Houston opened a Sabbath School, a Young People's Society, Junior Society, etc. Copies of Bible Songs were sent down, something new to the people, but were eagerly taken up and much loved. You will not hear the Psalms sung with more enthusiasm and fervor anywhere than in our church in Frenchburg. After that schools, dormitories, missionary residences and hospitals were erected at Frenchburg, from time to time as the Lord opened the way and furnished the money.

The little frame church soon became too inadequate to comfortably hold the congregation that had been built up through the consecrated labors of the missionaries and ministers who had been sent down from time to time to take charge of the various departments of work. Repeated requests came to the Board for a new church building. The Board said, "No, one thing at a time. We must get everything completed and paid for before we undertake the erection of a new church building, because it must be a building worthy of the Master in Whose name the work has been undertaken."

At last everything planned for was erected, school building, parsonage, teachers residences, dormitory and hospital and now the congregation said, "When can we have our new church building?" The Board carefully considered it. We had no money in the Home Mission Department. Where would we get the money? Every member agreed to pray over the matter and at the next meeting the suggestion was made, "Why not use as much of the Life Directorship money as is needed?" After prayer, a unanimous vote was adopted and the Life Directorship money was therefore used to erect a United Presbyterian Church at Frenchburg. It is a beautiful building, planned by a Pittsburgh architect, Mr. J. L. Beatty. The total amount expended at date, September 15, 1927, for building and

equipment is $26,062.00. Of this amount, $25,091.00 was taken from the Life Directorship Fund, the balance being contributed by friends for memorial windows and by the Beaver Valley Presbyterial for the cost of a bell. The sweet tones of this bell echo through the valley in the mountains on Sabbath days, Prayer Meeting night, and on other occasions, calling the people to come to the House of God to join in His praise and worship. In what more beautiful way could the Life Directorship money be spent than erecting a temple in honor of the Lord Jesus Christ where the Word of Life might be preached and the Bread of Life broken to hungry multitudes and saved souls brought into the Kingdom?

The balance of the Life Directorship Fund at date September, 1927, in the hands of the Treasurer is $4,780.47. Of this sum about $4,000.00 is invested in first mortgages on new real estate, and Liberty Bonds.

Life Directors have all the privileges of a regular delegate to every meeting of the National Convention of the Women's General Missionary Society, and also have the privilege of attending the afternoon session of any regular meeting of the Women's Board, which is held on the first and third Tuesdays of every month in the Publication Building, Pittsburgh, Pa. The names of the active and memorial list are printed in the Women's Magazine.

We hope that the reading of this brief story will induce many others to become Life Directors themselves, or to make some beloved friend a Life Director, or to honor the memory of a departed friend by having his or her name on the Memorial Roll, so that from time to time as the fund grows and compound interest accrues, we may soon have another fund of twenty-nine or thirty thousand dollars with which to undertake some much needed enterprise that otherwise would remain undone, for every person knowing anything about the Women's General Missionary Society knows that its Board will not undertake any enterprise until the Lord manifestly shows the way in which the necessary funds are to be provided.

To His name may all the praise and the honor be given.

THE JUNIOR THANK-OFFERING
WHY?

Why should Juniors give a Thank-Offering? Let us consider some of the many reasons we, as children in Christian homes in America, have for being thankful to "Our Father." It has been said that Jesus is the only founder of one of the world's great religions, who paid any attention to children. We are told of His great love for the little children, how He gathered them about Him, and took them up into His arms and blessed them saying, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." The first and greatest reason we, who live in Christian lands, have for being thankful, is that we know Jesus and we know of His great gift of love for us. He gave Himself for us.

We are grateful for God's word. It tells us about Jesus. Without it we would never have known of God's great plan of salvation for the world. We would know nothing of the great sacrifice Jesus made for us. Without the promises of God our lives would be without joy, hopeless and sad. Without the example and words of Jesus to guide us, we would be as the heathen, stumbling in dense darkness. It is very hard to realize what it would mean to us never to have had God's precious word. Without the great blessings it has brought us we would be in the same pitiable condition in which our missionaries find the peoples to whom they go. We can never be thankful enough for the precious heritage of the Bible. Many

brave men and women in centuries past gave up their lives as martyrs that the Bible might be preserved for future generations. Many people do not love God's word. We are grateful to Him not only for the Bible, but also because He has put a love for the Bible into our hearts.

We are so thankful to God that He gave us Christian parents and happy Christian homes. When we think of all the children in other lands whose parents are ignorant and superstitious, whose homes oftentimes are bare and unkempt, affording only a shelter with few or no comforts, we are very thankful that in God's plan we have been placed in Christian homes, where we have had loving care and all the many advantages we could not have received anywhere else.

We are so grateful for the wonderful opportunity children in Christian America have for obtaining the best education. Wherever the knowledge of Jesus has gone, schools have also gone. Children in lands where Jesus is unknown, do not have the opportunity that we have, to study and improve their minds, and so they grow up to be men and women who cannot read or write and who do not know anything about all the wonderful things God has made and placed in the world for our benefit and enjoyment.

Again we are thankful for doctors, nurses and hospitals where our sick people may be cared for and brought back to health. Heathen lands have none of these excepting where Christian missionaries have taken them. They are only to be found in places where the knowledge of Jesus, the great physician, Who went about doing good, has taken them. Children in our country receive the medical care that helps them grow up with strong bodies. Proper food, excercise and clothing are provided. Every thing that loving parents and teachers can do is done to make our children happy. How different where children are thrown out to die from neglect or offered as sacrifices to terrible idols! Many a little girl baby has been cast out to die because she was not wanted, and many a little boy has been offered to some dreadful idol, not because his mother did not love him, but because he was the most precious gift she could bring, and she feared the anger of her heathen gods. How thankful we are for all the dear little boys and girls in our homes! How glad we are that we can keep them each one and love them!

How thankful we are for all things we have which bring us pleasure; for all of our good times; our friends and playmates with whom we spend so many pleasant days; our books, our music and games which furnish us with so many happy hours; the pleasant vacation trips. God has filled our lives with happy surprises. He tells us that every good gift and every perfect gift is from above and cometh down from the Father. God has also commanded us in His word to bring all our Thank-Offerings into His storehouse.

Since God has given us so many wonderful blessings, would we not be very ungrateful to Him if we continued to receive these blessings day after day without expressing our gratitude to Him? How, then, can we thank Him? We can thank Him in prayer each day, for all the good things He has given to us. We can also bring to Him the gifts of money He has commanded. All our Juniors can bring to Him their little pink Thank-Offering boxes, filled with the Thank-Offerings His gifts of love have prompted us to return to Him. How happy our Heavenly Father is to receive all these, and how greatly He blesses all those who honor Him and the gifts they bring, for He has told us that "It is more blessed to give than to receive." When we are very young the habits, which in later life bring us blessing or trouble, are formed. We cannot begin too young to

form the habit of being grateful for all the good things which come to us. Nothing will so enrich and bless our lives to the very end as the habit of recognizing all God's blessings and mercies to us and sincerely thanking Him for them.

—Mrs. W. R. McMunn.

Life Members

From May 1, 1928 to June 1, 1928. $25.00 each.

19. Mrs. J. W. Barnett, New Concord, O. By her daughter, Margaret.
20. Mrs. Ida Mae Philips, In Memoriam, By the W. M. S.
21. Margaret Maxwell, Troy, N. Y. By daughters in memory of Mother.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills, Pittsburgh, Pa.

MEETING FICTION WITH FACTS

In the coming Presidential election, the most important issue, despite all talk to the contrary, is the 18th Amendment, and the result of the election will affect decisively the enforcement, or the modification, or the nullification of Prohibition.

Those actively opposed to the prohibition law and those misled by the wet propaganda of these opponents make many statements about Prohibition that are only fiction, not facts. The only way to meet these mis-statements and refute them is to be well informed, and the best way to be informed is to take advantage of the splendid literature put out for this very purpose, which will give reliable and enlightening information on many of the phases of Prohibition and answer the charges made against it.

The following are some of the statements made and some of the questions asked, and in parenthesis are the titles of the leaflets bearing on these particular subjects:

What is the history of Prohibition?—"Prohibition in Brief".

What are some of the facts about Prohibition?—"Prohibition Facts."

Can Prohibition be enforced?—"Prohibition Enforcement and its Problems.' '

Prohibition is a failure—"Who Benefits by Prohibition.' '

The Volstead Act should be modified—"Who Said Modify" by Gifford Gordon.

Government sale is better—"Government Sale or Prohibition."

Has wet propaganda any foundation?—"Weak Props for Wet Propaganda."

Prohibition is debauching our young people—"The Young People and Prohibition."

What should be the attitude of Christian women in the coming election?—"We Do Not Choose" and "What Women Want.' '

We earnestly hope our women all over the church, and the Temperance and Reform secretaries in particular, will take advantage of this literature. Read it yourself, see that every member of your society has it, pass it out to your neighbors and in your community. When you are talking with anyone so mis-guided as to believe fiction, give him facts, for in the months before us we *must* make our influence felt through the written and the spoken word.

These leaflets are all free to you for merely postage; order from the Literature Department, 904 Publication Building, Ninth St., Pittsburgh, Pa., which address should also be used for all mail for the Temperance and Reform Secretary during July and August.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1927—1928

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jublee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorie, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928
Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

Hudson Presbyterial heads the list for 1928-1929. Lyndhurst, N. J., Y. W. M. S., 10 members. President, Miss Jennie Vanderspeck.

The aim for the year just closed, the 25th anniversary of the Department, was 500 societies and 11,000 members. The latter was reached and passed but not the former. Our Church has grown in numbers the past year. The Y. W. society should advance. May we try again for 500 societies!

YOUNG WOMEN'S SPECIAL

Now that the goal for last year was reached, the completed salary of Miss Coie of the Sudan, let the aim this year be,—every society paying the average per member asked—or $1.00 for the year. The response made will determine the advisability of adding another name to the salary list and thus enlarging the responsibility. In *only nine* presbyterials did *every society contribute* to this fund. Three small presbyterials gave nothing to the Special or else it was omitted from the report by mistake.

"WELL DONE"

People react more quickly and healthily to words of approval than to criticism. There are those who seem to fear that they may cause the disease known as "swelled head" if they show appreciation so they frown and speak harshly. This plan may prove effective with some, but only with a minority.

Most of the young women's societies, when filling out the annual blank, mentioned some worthy deed accomplished during the year. A list of twelve was commented on last month. Six more are here presented:

1. General interest.
2. Efficiency in the making.
3. Helping others.
4. Special service .
5. Broadening influence.
6. Friendship promoted.

One of the best ways to secure general interest is to give everyone a job. In two societies where the younger girls entered as members with the older girls, the recruits were soon assigned special plates so were interested. In another case, the existing society gathered the younger girls into a separate society called a mission circle. Another society accomplished the so-called impossible when it secured every young woman in the church as a member. How fine to be thus united when in a great cause!

If interest is general, efficiency is possible. One society considered its best work the introduction of the budget system. If your society is "limping" because of money shortage, try this plan. Another rejoiced that it had reached the Y. W. Special goal, $1.00 per member. Still another found the mission study class very helpful. These things tend to efficiency in a society.

Truly efficient people can do more than one thing well. Some societies sewed for our church or mission hospitals or Orphans' Home or for some needy family in the community. Barrels or boxes of clothing were sent to Frenchburg or Avalon High School at Pathankot, India. At Christmas time baskets of food were provided or other help for the poor and doubtless many other good things. *Ten* presbyterials representing nearly *one hundred* societies did not return the blank which carries all this information.

Naturally some of these efficient young women saw a place for special service right in their own town and began work as teachers in an Italian mission. In many of our cities such an "open door" may be found. It is to be expected that members of a young women's society would be the first to see the opportunity .

A few societies made it possible for members to attend the General Convention or a summer conference. The broader vision gained by the members would be reflected on the society.

And do you wonder that friendship is fostered when young women work earnestly together through the year in unselfish service for others? This spirit of good fellowship is an asset to the Church.

What one society has done, another may do. Such a spirit as actuated a young Chinese girl of eighteen might well be emulated by her American sisters!

This girl had heard of a mission school at Tsinan and the name of a missionary. Her village, which offered so little to an ambitious girl was 300 miles distant. She wrote asking for work of any sort in a Christian home or school. The missionary could give little encouragement and no money but he furnished her with a list of towns having Christians in them along the 300 mile journey. Within *two* weeks she arrived, having received shelter and help from the Christian Chinese along the way. Now she is busy studying the Bible and arithmetic while she earns her way by teaching, knitting and crocheting. Her great interest in the better things and her desire for freedom from ignorance and from the danger of being sold into a hopeless marriage led her into the beautiful life, courage and persistence guiding the way.

Perhaps your society has majored in some of the ways mentioned. If so, it also deserves a word of praise and a "well done."

Methods

Mrs. E. D. McKune of 321 W. 7th St., Rushville, Indiana, has sent in the W. M. S. program for 1928. It is most attractive with blue cover, tied with blue ribbon and lettered in blue of a deeper shade. Its pages are mimeographed. A page of suggestions precedes the program proper. Some are:

1. Make it a matter of conscience to attend the meetings.

2. Endeavor to bring others.

3. Ask the Saviour's presence upon entering the room.

4. Come well prepared if you have been asked to help with the program.

One page is devoted to introducing the year's study books. A most interesting feature is the illustrations on eleven different pages: a tea-cup invitation; "question mark" men on the Race question; tiny maps of continents in which our mission fields are indicated; a birthday cake; etc.

Mrs. McKune says it has seemed advisable to appoint a program chairman for each month who will have charge of her group, some of whom

are not members of the society. This group is responsible for the entire program, including the devotional service. Each chairman selects her own methods of presentation, seeking to have a unique and an interesting plan.

Walton, N. Y. Young Women's society through Mrs. M. C. Loudon, 38 South St., Walton, has forwarded its program for the year. A picture of the church adorns the front cover. A definite Bible study is found in each program. One of the former members, Jeannette Howland, on furlough from India, is an inspiration to the society. The back cover is used for notices. One says that "two members are appointed each month to write the missionary letters for that month." Not a bad idea is it?

Mrs. R. E. English of Grove City, has forwarded the programs of two W. M. S. societies.

The King's Daughters W. M. S. presents a very detailed program. An interesting subject for debate is, "Resolved that America is part of the non-Christian world." The program carries a fine selection of quotations and lists some objects found in the Prayer Cycle as a special topic for prayer—this at every meeting. A Temperance and Reform couplet is quoted:

"Here's a line for you to ponder
Be you here or be you yonder,
Be you wed or be you single
'Wine and Wisdom never mingle.' "

The Grove City, W. M. Society has arranged a get-together meeting for all the organizations, using the "Twenty-fifth Anniversary of the Y. W. M. S." as its topic. An apt quotation occurs on one page:

"No other gift, dear God, we ask
But only sense to see
How best the precious gifts to use
We have received from Thee."

The King's Daughters Society of 1st Erie Church has a program in folder form, convenient to carry about in the purse. This society has a Bible Reading secretary. Miss Annie M. King of 124 E. 2nd St., can inform you of this line of endeavor.

Mrs. W. H. Cairns, 648 Orrville Ave., Kansas City, Kansas, tells how it was possible to place the *Womens Missionary Magazine* in each home. Profits from sale of merchandise and Scripture Text calendars made possible $100 whereby 100 Magazines were placed in the 100 non-subscribing homes. Mrs. Cairns speaks most highly of the Magazine. Their society slogan for 1928 is "Every member a worker and all of us workers together with God." The motto for each member is, "Win One More." The "Capsule Lady" is being used to carry out the motto, the names in capsules being prospective or delinquent members.

Another plan being used is "Group visitation." The society is divided into groups, each group having a captain. Calls made during the month are reported to the captains prior to hour of meeting. Over 150 calls were reported at the April meeting.

Lake Presbyterial Bible Reading Secretary's Annual Report for 1927

Eighty-two letters and twenty-four postals have been sent out through the Presbyterial this year in the interest of the Bible Reading Promotion.

Forty organizations responded to the call for annual reports of work attempted and accomplished, an increase of twelve over last year.

Twenty-two of these responses were from missionary societies; eleven from the Women three from the young women and eight from the Juniors.

In addition to these, there were seven from Bible classes, three being men's and four women's.

Two congregations and seven Y. P. C. U's joined in the reading.

Oil City heads the list this year with eight Bible Reading organizations. Sheakleyville is a close second

with six. Jamestown, Greenville, Cochranton and Meadville follow with three. Those having two are North Shenango, Linesville, Brown Avenue, Erie and First Erie.

Last but not least are those having one: Hartstown, Utica, Conneaut, Adamsville and Waterford.

This year two new elements were introduced, Men's Bible Classes and Y. P. C. U. Society.

In addition to these, Sandy Lake and North Sandy Young People through their affiliation with Sandy Lake Young People's Christian Association Federation accomplished a splendid piece of work which placed them in the "Gideon Band" class, through the placing of one hundred Gospels in the Mercer Hospital and Sandy Lake Hotel.

The same can be said of Plummer congregation through its pastor's distribution of one hundred copies each of Matthew's and John's Gospels during January and February. These were distributed through Plummer and the other two parishes, Rometown and Oakland.

Mrs. Mark reported sixteen faithful Bible Readers in the Plummer congregation.

That the Bible Reading organization is worthwhile has been clearly demonstrated through its growth, the ever widening and deepening interest in the reading and study of the precious Book and the desire to learn its truths.

—Anna B. Love,
Presbyterial Missionary Society
Bible Reading Secretary.

A SOCIETY COMMUNICATION

Note: The following communication "crept into a pigeon hole" so is tardy in coming to print.

Miss Sarah J. Reid suggested that I give a little report of what our Society has been doing. Until the past few months we have been studying the book, "The Two Young Arabs".

Our February meeting was a very interesting one. Mrs. Wyant spoke to us on the subject of "China", telling of the various customs of the Chinese people. We had as our guests, the Women's Missionary Society and we had quite a large crowd present.

We have in our Societies, a paper called "The Monthly Informer" which is published once a month and read during the meeting. We have a reporter appointed each month who gets together news items from the various organizations of the Church and outside of the Church. We think it a very good paper and it keeps us well posted as to those in the Church who are on the sick list, etc.

At our meeting this month, election of officers was held.

President, Mrs. Ollie Lutz.

Vice-President, Mrs. Jenny Hall.

Secretary, Mrs. Alice Hoyle.

Treasurer, Mrs. Beatrice McGilvray.

Thank-Offering Secretary, Ruth Hughes.

Temperance Secretary, Erma Grimm.

We feel that our society has been doing a little better work this year, inasmuch as the number of members has increased and we have had better attendance this last year than heretofore, and hope to do even better next year.

Sincerely yours,
Mrs. Alice Hoyle,
Secretary,
Ethel B. McKune Missionary Society,
2nd United Presbyterian Church,
Springfield, Ohio.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 304 S. Hiland Ave., Pittsburgh, Pa.

For the first time in the history of the Magazine, we are not sending Annual Reports for the July number. This necessitates a gathering together of other information. If this article seems meager, perhaps you will excuse the writer, because the circumstances are unusual.

This article is being written June sixth. I do not know what date the June Magazine could reach Des Moines, Iowa, but I am sure you will all be wonderfully impressed the way our Master answers prayer, when I relate the following incident. On the evening of the fifth of June, I received a letter from a friend in the above named city, which I quote as follows: "Having just read in the Magazine about the success of the George Memorial Hospital in Abyssinia, and its successful completion free from debt, except lighting, I enclose you a draft for five hundred dollars to apply on expenses of electric lighting for hospital. Praying for the success of this very useful institution, I am, very respectfully yours".—The letter enclosed a gentleman's card.

How happy this incident has made all who have heard of it. Look what the Magazine does. It carries the latest news of the fields to its readers. Are you not glad that our men read the Magazine, too, and that reading, they act promptly? What a wonderful Master we serve. How promptly He is able to have His servants heed the call for His work. Nor is this the only wonderful thing about the need for electric lighting and X-ray plant for the George Memorial Hospital. You all know the story of Mr. George and his unusual and wonderful generosity in making that hospital possible, as a memorial to his beloved mother and wife. When the annual report of that institution came to us this year, we thought it was only proper that the family of this devoted servant of God should be kept informed, so a copy was sent of the annual report, and in reply came a letter, "Find out what it will cost to install an electric lighting plant and X-ray department in that hospital, and let me know."

Just today we received the probable cost from an architect friend who, renders all sorts of valuable service to the Women's Board, and the information will speedily be reported to the friend who wanted to know the cost. But, even before that, comes a letter from the man who had read of the need in the Magazine and promptly forwarded his check.

Another interesting item about the hospital and the electric lighting. A beloved friend, Miss Anna Wilson, of Pittsburgh, was lately called from labor to reward. She was always deeply interested in the work of the W. G. M. S., and in her last will and testament bequeathed one thousand dollars to Dr. Lambie, to be used in his work in Abyssinia. The executor promptly notified Dr. Lambie of this bequest, and Dr. Lambie promptly wrote back to the executor that this money is to be paid to the Women's Board and to be used for an electric lighting plant or any other equipment that, in the judgment of the Board, is necessary. "Before they call, I will answer."

Let us not be discouraged because money is not always available for the things which we seem called to do. Let us patiently wait and pray, knowing that in His good time the necessary funds will come for what He wants done, if we are faithful stewarts.

Months ago Miss Wilson was getting ready to supply the need, then came the letter from Dr. Pollock, uncomplaining, just incidentally mentioning what a help it would be if we

had electric lights, then came the unexpected request from Mr. George to know the cost. Then went the Magazine and on the fourth day of June, the letter was speeding from Iowa to Pennsylvania with a check for five hundred dollars to help to put the light in. "Oh, magnify the Lord with me; let us to praise His name agree."

A letter comes from Mr. Fred L. Russell of Addis Ababa, telling of a letter that he has received from one of the Governors in Abyssinia, in a province miles and miles from Addis Ababa, sixty miles from a hospital of any kind, offering all the land needed and ten thousand dollars of money, if the people who are responsible for the George Memorial at Addis Ababa would only start a little hospital in his place, not a fine large building as in Addis Ababa, but one that would be taken care of by one doctor, possibly. What would you do if you received a letter like that from people that knew little and cared less about Jesus Christ? Would you do as our Board did? Would you lay that letter on the table until the next meeting of the Board, with the understanding that every member was to make this letter a matter of special prayer, so that at the following meeting some answer might be sent to Mr. Russell, and this very influential Governor, in Abyssinia? The time went by, the Board met, but no one had a clear answer to the prayer, so the letter is still on the table. Did that letter come because we reported that the George Memorial was entirely out of debt? Think for a moment of the problem that the Board has to face. Ten thousand dollars would not build a hospital, even a small one, but if we had it built and equipped, where would we find a doctor? The Foreign Board has been using every endeavor, but has been unable to find doctors with which to equip the work already undertaken in Abyssinia. You will remember Dr. Finley felt the call so urgent that he left Egypt and went to Dr. Pollock's assistance for a time. Even if we had a doctor, where are we going to find a nurse? Miss Brooks who went with Dr. Finley, to help out at the time of the dire need of the George Memorial, has consented to stay until July, but when she leaves, who is to take her place? Months have gone by, advertisements have been published in papers, daily prayers have been offered, seven application blanks were sent out, but only one came back. We need three nurses at this minute, but we think the Lord is sending us one, a very highly recommended young woman from a Philadelphia Hospital. She will go, of course, if everything is all right, to the George Memorial Hospital, but that will be only two nurses for that hospital, and when one goes on furlough, what is the other one going to do? The care of patients through the day, the care of patients at night, and only two nurses! Let us continue to pray that the Master will send out sufficient nurses and doctors for the medical work already undertaken and show us clearly and unmistakably what to do, for the door is opened wide where the Governor is anxiously awaiting an answer.

Miss Billington of the Sudan has been quite ill and had to go to the hospital at Khartum. The latest report is that she has been able to go back to the school. We hope that by this time she has fully recovered her normal health. As Miss Grove is in this country on a well deserved furlough, it cripples the work greatly when one of the few remaining missionaries is set aside by illness. Miss Turk was very faithful in keeping us informed concerning the work of the school and Miss Billington's improvement.

Miss Flora Jameson of India arrived in good condition in the home land and shortly thereafter went to Columbia Hospital, where she stayed long enough to have a very thorough physical examination and all sorts of

tests of every kind. Everyone who knows her will be glad to know that the physicians pronounced her in first class physical condition. Those who want a good speaker for the fall presbyterials please take notice.

We have already reported to the Magazine that we had elected eight young ladies this year, seven to sail in September, as Miss Ganter is already on the field. Since that time, one of the eight decided that she had made a mistake, that she should first have gone out as a short term worker and then apply for regular appointment. Feeling that she had a right to decide for herself as to the best way of getting into foreign mission service, we took her name from our list, so that at the present writing we have just seven new missionaries, unless the Lord answers our prayers and sends us some nurses for Abyssinia before sailing time in September.

A letter received this morning brings the glad news that the Lord has put it into the hearts of the second congregation to pledge the salary of one of our outgoing missionary party. We are profoundly grateful to the Master and to these good people. Do not forget, we never ask anyone to pledge the salary, but we do ask the Lord to provide the means, and he always has, because He knows exactly where to look for people who are anxious and willing to obey His commands.

The Buffalo Convention will be a matter of history before this article reaches your hands, and I am therefore not asking you to pray for a blessing upon that Convention, but do implore you to pray that the Lord will bless every action taken at the Convention that is in accordance with His will and that He will bring to naught any action upon which He cannot smile.

We entreat your prayers for two beloved friends. The wife of Rev. J. Alvin Orr, D. D., of the first Church, Pittsburgh, North Side, has been ill for quite a long time, with several hospital experiences. Pray that she may be restored to normal health and strength to the family and the congregation which needs her services.

Our beloved Mrs. W. B. Anderson is also passing through another severe hospital trial. Pray that she may be given great grace and strength for the dark days that are upon her, and that her husband and family may be kept close to the Master whom she loves and serves so well, and in His good time that she may be restored to normal health.

Pray for a blessing upon the work of the Church at home and abroad, an increased number of Prayer Groups, of members of Missionary Societies, of readers of the Magazine, of tithe payers, and of those who shall be willing to pray with their whole heart, "Thy Kingdom come."

Bible Readings

101. 1 Cor. 15:54,57.
102. 1 Cor. 15:57. Heb. 2:14,15.
103. Ex. 16:14,15,23,31.
104. John 6:51.
105. Num. 21:5.
106. 2 Tim. 3:16.
107. 1 Cor. 10:4.
108. John 4:7-30.
109. John 7:37.
110. Rev. 22:17.
111. What is the meaning of "Jehovah-nissi"?
112. What is the Christian's armor?
113. Where is the heart of man spoken of as deceitful, etc.?
114. Where is the law called a schoolmaster?
115. Where recorded that God is a consuming fire?
116. "Christ made a curse for all"—where found?
117. How long was Moses on the mount?
118. What estimate did God place upon Moses as a prophet?
119. Where does Jesus speak of Himself as "temple"?
120. Where are our bodies called temples?

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the June Magazine, page six hundred and ninety-seven.

The **July** issue of the **Missionary Review of the World** will be a special issue on "Home Missions Today". This will be valuable as collateral with the home study book, **What Next in Home Missions.**

The **June** of the same magazine contains articles by Mrs. D. S. Oyler, of our own mission at Dolieb Hill, the Sudan, and Rev. J. M. Springer of the M. E. mission in the Congo. We will be glad to order these two numbers for those desiring them, 25 cents each; or better still, take yearly subscriptions for the magazine at $2.50.

Those who anticipate using the studies on Africa will appreciate the following short sketch of the life of Miss Jean Kenyon Mackenzie, the author of the new foreign study book, "Friends of Africa."

Miss Jean Kenyon Mackenzie, until recently a member of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is the daughter of the late Rev. Robert Mackenzie, D. D., at one time a professor in the San Anselmo Seminary, San Francisco, then pastor of the Rutgers and Riverdale Presbyterian Churches, New York City, and for a number of years secretary of the college board of the Presbyterian Church, U. S. A.

Miss Mackenzie was born in Elgin, Ill. She attended Van Ness Seminary, San Francisco, California, and was also a student at Sorbonne, Paris. France.

When young in life Miss Mackenzie learned that her father had once wished that he might go to Africa as a missionary, but was providentally prevented. She resolved that if the opportunity opened she would offer herself for service in that field.

In December 1903, Miss Mackenzie was appointed a missionary to West Africa by the Presbyterian Foreign Board, and sailed from the United States in the fall of 1904. She remained in the service of the Board until March, 1914, and then resigned because of the ill health of her aged parents in the home land.

During her residence on the field, her letters attracted attention far beyond mission circles. It was the reading of one of them published in "Woman's Work" that attracted the attention of the editor of the Atlantic Monthly. He published a series of them in many numbers of his magazine.

In 1916 the West Africa territory was conquered by the French army. The Germans were driven out. French speaking missionaries were needed. Miss Mackenzie was asked to return because of her knowledge of the French language and she acted as an intermediary between the Mission and the French Government. She remained on the field another year.

In addition to numerous magazine articles, Miss Mackenzie is the author of the following books:

Black Sheep, An African Trail, African Adventures, The Story of a Fortunate Youth (an account of the early life of her father), African Clearings, Venture (poems), and Friends of Africa.

Miss Mackenzie was elected a member of the Presbyterian Foreign Board in 1923.

OUTLINED PROGRAM

AUGUST

Devotional Service. Scripture—Isa. 55:1-7.

HOME MISSIONS

Freedmen

1. Then and Now—Historical Sketch of Sixty-five Years of Service.
2. The Changed Emphasis.
3. What the State is doing for Negro Education.

Indians

1. Historical Sketch of our Indian Work.
2. Government Education for Indians.
3. The New Indian.

WORLD DOMINION

An International Review of Christian Progress
Issued Quarterly

Annual Subscription $1.50

World Dominion is designed to give to all who are interested in Christian Progress, information in regard to the WORLD SITUATION which will help to direct Prayer Plans and Resources, towards COMPLETE WORLD EVANGELIZATION. It also deals in a unique way with the Principles which should govern all efforts to spread the Gospel throughout the world. Further it attempts to throw into bold relief the REGIONS OF GREATEST NEED.

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London and New York
113 Fulton Street, New York City

Tributes

MRS. R. R. WARDEN

Secretary of the W. G. M. S. Kimbolton, United Presbyterian Church.

The Women's Missionary Society of the U. P. Church of Kimbolton, Ohio pays this tribute of love and respect to the memory of Mrs. R. R. Warden, who was called Home February 18, 1928 at the age of sixty years.

MRS. R. R. WARDEN

She was a charter member, alway ready to respond, with "a willing heart" to any duty that was required of her; a courageous Christian amid trials and sorrows, always meeting the world with a smile.

We wish to extend our sympathy to the husband and children. May the Mother's mantle fall upon the daughters and may her sons rise up and call her blessed.

We miss her, but:
"E'en for the dead, I will not bind myself to grief.
Death doth hide but not divide;
For is it not as though the rose that climbed my garden wall,
Had blossomed on the other side?
Death doth hide but not divide;
Thou art but on Christ's other side.
Thou art with Christ and Christ with me,
In Christ united still are we."

Mrs. Sara Beggs,
Mrs. C. L. Adams,
Mrs. W. M. Hay.
Committee.

MRS. J. F. LOHR
MRS. J. SWEARINGEN

The Ladies Aid and Missionary Society of the 1st U. P. Church of Connellsville, Pa., wish to express their sorrow and loss in the death of Mrs. Lohr and Mrs. Swearingen.

Mrs. Lohr had been a member of the society for many years and was an untiring worker for the cause of Temperance.

She was a devoted wife and mother and will be sadly missed by her many friends and loved ones.

Mrs. Swearingen was a woman of quiet unassuming manner of beautiful Christian character and unfailing cheerfulness.

She was always ready when asked to serve: one who did not esteem her self better than others but humbly did that which was her duty to do.

She was a devoted wife and will be sadly missed in her home.

At home with God—how sweet the thought,
When this life's journey has been trod;
The greatest earthly joy is naught,
Compared with rest at home with God.

At home with God, O sweet, sweet rest!
When earthly trials are all o'er;
Where all terrestrial pain is past
And grief of parting felt no more.

They live with God, from sin set free
Snow white, through His all cleansing blood
The Christ who died upon the tree
Came down and brought them home to God.

MRS. CLEMMA McKENZIE MACK

By the Women's Missionary Society of the United Presbyterian Church, Blair, Okla.

Once more we are called upon to pause and consider the doings of our God. Death has invaded our ranks and taken from us one of our most faithful members, Mrs. Clemma McKenzie Mack.

Mrs. Mack was born November 9th, 1866 in Coshocton County, Ohio, and was married to Albert K. Mack, March 27, 1895. On Sabbath morning, April 15, 1928, her spirit went home to God. To them were born three children, one of whom died in infancy. Two children, Ray and Hazel and their families, and a faithful and devoted husband, are saddened by her going.

The family lived in Ohio until the spring of 1908, when they moved to Southwestern Oklahoma where they have since resided.

Mrs. Mack professed faith in Christ at the age of 12 years, and one half century of loving service was given to her Master. Certainly her works do follow her in the lives of the young people she has taught in

Sabbath School or been associated with in other ways, for she was a very dear friend to the young as well as older people.

She had been a member of the W. M. S. for over 35 years and was probably more familiar with the affairs of our church, both at home and in the foreign field, than any other member, always alert and responsive to her every need. Blessed with an unusual intellect and of a sunny cheerful nature, she was used of God in a large way as a blessing to her church and community.

She was a splendid housekeeper, a devoted wife, a wonderful home-maker and mother, a good neighbor, a faithful friend, a loyal and zealous church member untiring in her efforts to further Christ's Kingdom. Her last few months were months of intense suffering, and yet she was never heard to murmur at her affliction, but prayed and quoted Scripture to the end. "My grace is sufficient for thee" was uttered many, many times and how glorious must have been her entrance into her Father's house that Sabbath morning, how sweet the welcome "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

While we greatly miss her presence and loving cooperation, yet we would not call her back, for we think of her as in the presence of Him whom she delighted to serve, and our prayer is that a double portion of her spirit may be upon us.

And may the God of all grace, who keepeth watch above His own, comfort and sustain the sorrowing husband and family in this dark hour.

"Life's race well run,
Life's crown well won,
Now comes rest."

Signed:
Mrs. Chas. Carter.
Mrs. John Milligan.
Mrs. Chas Butchee.

MRS. A. H. LONG

The members of the Ladies Aid and Missionary society of the 1st U. P. Church of Connellsville, Pa., wish to give expression to their deep sorrow over the death of one of our faithful members, Mrs. A. H. Long.

She had held various offices and was a willing worker until illness forced her to give up.

She was a sincere Christian woman and we feel that the whole church has sustained a great loss.

We shall miss her sweet presence but we rejoice in the thought that she has entered upon a higher service.

We wish to testify to her loyalty and devotion to the cause of missions and to the work of the whole church.

Resolved:

That while we deeply feel our loss, we acknowledge with profound reverence the sovereignty of God and humbly submit to His will.

That we cherish her memory and endeavor to follow her example of Godly living and faithful service.

To her husband and all her loved ones we extend sincere sympathy.

May the Lord comfort them, and may they receive peace and hope through Him who said: "I am the ressurection and the life."

God grant that we may rest as calmly
When our work like her's is done
And in heaven with joy to greet her
Where no farewell tears are known.

Her earthly course is ended
With us no more she'll roam
God saw her work was finished
And called her to His Home.

Committee.

THE LORD'S JOB

The Lord had a job for me
But I had so much to do
I said, "You get somebody else
Or wait till I get through."
I don't know how the Lord came out,
But he seemed to get along,
But I felt kind o' sneakin'-like—
Knowed I'd done God wrong.

One day I needed the Lord,
Needed Him right away,
But He never answered me a word,
And I could hear Him say
Down in my accusing heart,
"Nigger, I'se got too much to do,
You get somebody else,
Or wait till I git through."

Now when the Lord has a job for me,
I never tries to shirk;
I drops what I have on hand
And does the good Lord's work.
And my affairs can run along
Or wait till I git through.
Nobody else can do the work
That God marked out for you.

—Lawrence Dunbar.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot City
Miss Evelyn Cathcart, 1925 .....Pathankot
Miss Marie E. Cash, 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Florence Jones, R. N., 1920 .....Sialkot City
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A McConnell, 1902 .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sangla Hill
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Pasrur
Miss Evelyn Trpmans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Rebecca Jean Black, 1921 .....Petrolia, Pa.
Miss Theresa Brownlee, 1922 .....
.....R. F. D. 2, Stafford, Kansas
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Betsy Fleming, 1913 .....
.....6549 Emerald Ave., Chicago, Ill.
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
Dr. Reba C. Hunsberger, 1921 .....
6049 Kingsessing Ave., Philadelphia, Pa.
Miss Janette Howland, 1921 ....Walton, New York
Miss Flora Jameson, 1903 .....
.....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, ...
.....% D. M. Kyle, Xenia, Ohio
Miss Olive Laing, 1921, 46 Maple Ave., Ingram, Pa.
Miss Rosa A. McCullough, 1879 ....Greenwood, Mo.
Miss Jean B. Morrison, 1895 .....
....829 South Second St., Oskaloosa, Iowa
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Lorena B. Taylor, 1922 .....Manhattan, Kansas
Miss Vivian L. Trimble, 1921, College Springs, Ia.
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss Isabel G. Hosack, R. N., 1912 .....Cairo
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lillian McClelland, 1923 .....Monsurah
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Alexandria
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Nellie C. Smith, 1911, Alexandria
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922, % L. W. Dawson
.....404 W. Main St., Pullman, Wash.
Miss Davida Finney, 1914 .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 .....
....% 904 Publication Bldg., Pittsburgh, Pa.
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914 .....
.....303 Kelly St. Wilkinsburg, Pa.
Miss Helen J. Noordewier, 1921 .....
757 Logan St., S. E., Grand Rapids, Mich.
Miss Frances M. Patton, 1922 .....
.....% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922 .....
....% 904 Publication Bldg., Pittsburgh, Pa.
Miss Jane C. Smith, 1922 .....
....% 904 Publication Bldg., Pittsburgh, Pa.
Miss Margaret A. Smith, 1872 .....Garnett, Kansas
Miss Laura B. Walker, 1904 .....
....% 904 Publication Bldg., Pittsburgh, Pa.
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 ....Khartum North
Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Elsie E. Grove, 1912, Due West, So. Carolina
Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Saye

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing, 1923 .....
.....1197 Main St., Woodlawn, Pa.
Mrs. Ruth Lobaugh Walker, 1923 .....
% Mr. C. R. Lobaugh, Conoquenessing, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

THE LIVING CHRIST

How few realize that Christ is really alive. He Himself said Rev. 1:17,18, "Fear not: . . . . I am the Living One. . . . . I am alive forevermore." Many are living as if He had never risen from the dead and had no life-giving power. Those who live in non-Christian lands know the deadness of the spirit of the people who worship dead prophets. Praise God we worship a living Christ, who rose out of death and is able to raise the dead. He, the living Christ, will dwell within our hearts through faith. "There is nothing too hard for Jehovah." "He is able to do exceeding abundantly above all that we ask or think." "He is not limited by our limitations," as one has said, "but by our limitation of Him." He causes us to face situations that are humanly impossible; places oftentimes so dark that there is required an utter recklessness of faith, trusting Him to the uttermost. When we turn to Him in our helplessness, casting ourselves upon Him in naked faith, He does the impossible.

We have all faced difficult, yes, impossible situations. Our very helplessness caused us to turn to the Lord Himself. As we prayed He worked. We thank God for what He has done and think that we will never let any situation stagger us again. He leads us on, step by step, and soon we face a new situation so utterly impossible that we are tempted to think this is too much for even God Himself to solve. As a friend has said, "The most difficult task God has is to get us, His people, to believe Him." But in our helplessness we turn again to Him and He shows us that this situation is a new opportunity for victorious faith. Through it He calls us to continue to abide in the heavenly places in Christ Jesus, free from care and anxiety, and to trust Him to meet this impossible situation. If we will but recognize these hindrances (as some one has said) as "vessels for faith to fill with the fullness and all-sufficiency of Jesus" we would go forward trusting Him to do the impossible.

Moffatt translates Romans 4:18,19—"For Abraham, when hope was gone, hoped on in faith, His faith never quailed." George Mueller has said that "The only way to learn strong faith is to endure great trials. I have learned my faith by standing firm amid severe testings." "Be not afraid only believe." "God is faithful."

"For years I've prayed, and yet I see no change,
The mountain stands exactly where it stood;
The shadows that it casts are just as deep;
The pathway to its summit e'en more steep.
Shall I pray on?

"Shall I pray on with ne'er a hopeful sign?
Not only does the mountain still remain
But, while I watch to see it disappear,
Becomes the more appalling year by year.
Shall I pray on?

"I will pray on. Though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way.
But whether near or far, yes, I shall pray—
I will pray on."

Shall we pray on? Yes, we, too, will pray on. The living Christ is in our midst "mighty to save."

—Mrs. J. Harvey Borton, Moorstown, N. J.

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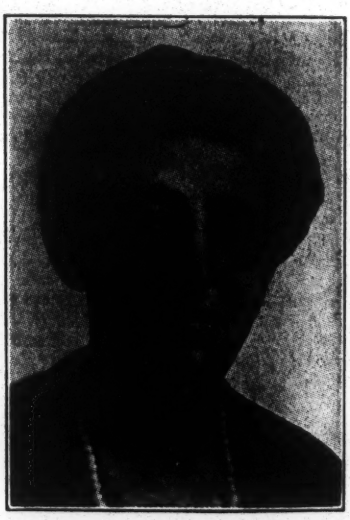

MRS. J. B. HILL
Treasurer
Pittsburgh, Pa.

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Held in Buffalo, N. Y., June 1928